

Burial And Shipping Of Bones

The custom of sending the bones of deceased male Chinese back to China has been one of the most important examples of the ties between California Chinese and their homeland.

The burial service was only the first stage of this means of interring the dead. It was, in the case of the rich and unamericanized Chinese, a pageant-like ceremony with hired mourners, musicians, and many pall-bearers. At the grave a table was set with food and wine and tea were poured upon the ground. This caused a white lawyer once to ask an interpreter, "Why do you put food on the graves of the dead? Do you expect them to rise up and eat it?"

"Why do you put flowers on the graves of your dead?" the Chinese replied. "Do you expect them to rise up and smell them?"

But the responsibility of the living to the dead was not ended with burial. In almost all of the contracts the Chinese signed in relation to their labor or passage there was a clause guaranteeing the return of their bones to the tomb of their ancestors. A long line of ancestors buried in proper sequence in the family tomb assured their descendants of proper protection. The Six Companies took care of this ~~very~~ ^{vital} important task for their members and the few penniless Chinese outside of their protection were almost certain ~~to~~ ~~the post-mortem care of~~ to be taken care of after death by a subscription fund paid by some of the wealthy merchants.

The representatives of the Six Companies had to calculate closely the time it took for the body to decompose. The usual time that they waited before removing the bones was six months. This seems like a phenomenally short time for total decomposition.

but we are assured that nothing remained by that time but dust and bones.

The procedure after the coffin was opened was standard at all times. The longest bone would be taken out and measured and a box was constructed of its length, two feet wide. Each bone was dipped in a bucket of brandy and water and polished until it shone. The polishers were careful never to touch the bones and handled them with a sort of giant chop-sticks arrangement.

Few women ever had their bones shipped back to China in this way as there was no particular point in having any but male ancestors in the family tomb. Today there are few if any Chinese who observe this custom.

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not corrected
Useful
The Western mind has found the literatures of China ~~more~~st difficult to understand and ~~to~~^{to} appreciate. The elusive quality of the Chinese lyrics and the mysticism of Oriental philosophy appeal chiefly to a contemplative people. The Western world has been too much in a hurry to sympathize with the calm attitude of such teachers as Confucius. In the fifth century B.C. this great sage preached moderation and humility, ~~of~~^{of} this teaching, Lord Bacon was a great follower of ~~its~~^{the} inductive philosophy in the 16th century^{ing} with the purpose of showing people how to live peaceably with their neighbors. His disciples wrote down his sayings, which became the basis for the Chinese classics. Confucius also rendered a valuable service to Chinese literature by collecting the ancient poetry.

The twenty-first century writers of Chinese literatures are products of the ~~past~~ centuries, ~~yet~~^{but} they are more easily ~~to~~^{ly} ~~be~~ understood.

KAN TZE HIN, a writer of Chinese fiction was born in China. He came to California when he was about nine years old. He wrote only in Chinese. His first and only successful work is "Blossom Time which is written in Chinese. This story describes the mode of living and the romances of the ~~third~~ generation Chinese in California.

NG POON CHEW, a Chinese newspaper editor, was born in China. He received his early education in California, and then ~~he went to~~^{attended at} University of Pittsburgh ~~for his higher education~~. He received his degree of Doctor of Literature in 1913.

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Dr. Ng published the first illustrated Chinese weekly in 1899. He also established one of the oldest Chinese Daily Newspapers, The Chung Sai Yat Po, in San Francisco in 1899, of which he was the managing editor. In 1900 the Chinese organizations invited him to attend their convention for the discussion of the unfair treatment of the Chinese immigrants by the Immigration Laws, then existed. Dr. Ng was invited to this convention, because he was one of the ^{foremost} well known authorities on Chinese exclusion matters. In 1905 he wrote his first book, in English, "The Non-Exclusion", which dealt with the Chinese Immigration Laws of the United States. He wrote another book, "The Treatment of Exempted Classes of Chinese In America" in 1907. This ^{was} also written in English.

PRINCESS DER LING (Mrs. Thaddeus C. White), author was born in China within the Forbidden City in Peking. By birth, she was a princess, ^a the title which she still holds. She came to America ^{about nine years} after the outbreak of the Chinese Revolutionary War. She had married an attachée of the United States Legation at Peking, a few years after the downfall of the Manchus Dynasty. They came to the United States about 1920. In 1924 she began her career as a writer of Court Lives in China. She is ^{considered} ~~looked upon as~~ ^{an} authority on matters concerning the life, history, and customs of the Forbidden City (where the ~~palace~~ ^{is} of the Chinese Emperor located). She wrote the following books: Kow Tow, 1929; Old Budha, 1928; Lotos Petals, 1930; Two Years In the Forbidden City, 1924; Imperial Incense, 1933; Jade and Dragons, 1932; Son of Heaven, 1935; and Golden Phoenix, 1932. She also contributed the followings to magazines:

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Within the Golden City, 1929; Pupil of Isadora-Autobiography, 1930; Portrait, 1930; From Convent to Court, 1931; Lustrous Jade, 1931; Quiet Day With A Chinese Family, 1930; Forbidden City and Broadway, 1929; Golden Goddess of Tragedy, 1929; ~~At the~~ ^{At the} Gate of Kwan Yin, 1931; Beyond All Riches, 1931; Pu-Yi, The Puppet of Japan, 1932; Honorable Five Blessings, 1930; Bi Ling's Reward, 1933; Kingdom of Swallows, 1935.

WILLIAM HOY ^{is} a newspaper article writer, a ~~writer~~ ^{student} of Chinese ~~students~~, religious, social, and political affairs. He wrote in English only. His writings are as follows: (Contributions to newspapers, magazines, and monthlies only). Oriental Students in America, 1933; Materialism By Express, 1929; Air Lines Are Multiplying In Far East; Japan Reaches For Trade of Whole World; China Alive To Need of An Adequate Air Force, 1934; Rose of China (a book review) 1935; The Chinese Nationalist Revolutionary Movement (serials), 1928 to December 1929; Dr. Sun Yat-Sen And Catholic Teachings, 1930; Chinese Students In American And Chinese School of San Francisco, 1934; Chinese In the United States, 1934; Chinese Students in the Universities of America, 1932; Chinese in the United States, 1934; The Divine Infant, 1932.

WONG YU FONG's Historical Review of Clonorchiasis (half of the book was in English) ~~and Chinese in the back of the book~~ is a scientific study and analysis of Clonorchiasis with facts and statistics obtained from the U.S. Department of Public Health. The purpose of this book was to enlighten the public ~~with the~~ ^{by proving} ~~knowledge that~~ ^{this} such disease was not prevalent among Chinese immigrants alone, nor was it contagious.

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MEI TSEH is a Chinese writer on the social conditions of the Chinese in California. His books are written in Chinese and printed in China. "Are California Born Chinese Enjoying Their Social Freedom ~~m~~ Through Their Citizenship By Birth? No." "Are California Born Chinese Good American Citizens?"

G. SUN, a newspaper article writer, is a Californian by adoption. He was born in China and came to America when he was about 19 years old. His Chinese article, "Morale of Chinese Youths" is about the social conditions of the second generation Chinese in California.

SUI NGOR is also a newspaper article writer. His articles are mostly of political nature. They are as follows: Aviation And Defense In China; The World's Attitude Towards Japan's Rapid Invasion of Chinese Territories, South of the Great Wall; The Nationalistic Spirits of A People (Chinese); Unconstitutionality of the NRA;

CHINGWAH LEE, born in San Francisco, is an Internationalist, a museum anthropologist, and a writer of sociological and philosophical subjects. His works are all magazine contributions. They are as follows: Things Chinese; Sports and Civilization; The Second Generation of the Chinese; Philosophical Essays; Chinatown- A survey; Education and Progress; Origin of The Chinese; Effective Studying; A Firm Economic Foundation; You Can't Beat Ability; The Mechanism of Progress; Trend^s In The Chang~~y~~ing Chinese Language; The Second Generation Chinese-Americans; The Price of Progress; The Merit of Camping. These were written in English.

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M. CHUEN is a writer ^{on} of women's affairs in China. His book, "Women's Part As Spies In China" was written in California and was printed in China in Chinese. It deals with the historical background of Chinese women who served their government as spies in time of war. (Tai HONG Press, Canton 1931)

— MOY WAH JUNG, a teacher of mathematics in a Chinese high school in China, came to California in 1917 for the purpose of earning a living. Six months after his arrival in San Francisco, he ^{hadn't} ~~couldn't~~ ^{made} ~~make~~ much head way as teacher in mathematics. So he gave up teaching and spent most of his time in research work on mathematics. As a teacher he failed, but he became successful as a discoverer of new equations. So in 1918 he wrote a book in "New System of Differential Equations", in Chinese with illustrations, using Arabic numerals, and had it published in China. He presented a copy of it to the U.S. Library of Congress at Washington. One of the large American book publishers offered to buy the copyright of his book, but he did not accept it. The Library of Congress has the only copy of his book in the United States.

JOW HAYE DEW, a Chinese newspaper writer, came to San Francisco in 1907 on business. While he was here he also studied the economic conditions of the Chinese after the earthquake. He spent two years here, while he ~~was~~ here he wrote this book in Chinese, "The Chinese Situation After The San Francisco Earthquake," and had it published in China in 1918.

LUM JENG, a law student and interpreter, was born in San Francisco. When he was twenty-one years old he took a trip back to China to study Chinese. Five years ^{LATER} ~~after~~ he returned to America.

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with ^athe nephew who was born in China. When they arrived at the port of San Francisco, his nephew was denied admission to America, because of his being born in China. According to the immigration laws, his nephew had the right to be given permission to enter the United States as the son of an American. In spite of this, he was barred from this port of entry due to some technicalities. This incident caused Mr. Lum Jeng to write his book, "The Chinese Exclusion Act - California". The book was written in Chinese and published in China. The purpose of the book was to ~~show~~ the inconsistencies of the Immigration Laws towards the Chinese immigrants in California.

TOA SUKE, a writer of historical subjects came to California in 1932 to do some research work in history concerning California and its Chinese immigrants. He spent most of his times travelling through the old mining towns and villages of the olden days, where he gathered his data for this work. He obtained information which no other writers had obtained before. After spending one year in California, he went back to China and wrote his book, "History of The Chinese in California".

ERNEST K. MOY, a newspaper man, an economist and a representative of a Banking House in China, came to California in 1929 as the press agent of Mei Lan-Feng, the famous Chinese actor and female impersonator, from China. While he was handling the tour arrangement of Mei Lan-Feng, he wrote the biography of the famous actor in English, ^{and} published ^{it} in New York.

LEONARD SHIHLIEN HSU, a student of political science, ^{the} was a graduate of University of Southern California. He wrote his book, "Sun Yat-Sen" in English and ^{it was} published by the University

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of Southern California Press as a thesis for his degree.

DAVID LEE is a graduate of University of California. He spent most of his times ^{the} in ~~his~~ research work on flood situations in China. Thus, he ^{wrote} ~~was~~ his book, "Flood Control In China", in English in typewritten form as a thesis for his M.A. degree.

CHIH HSIH was a Chinese school teacher in San Francisco for over five years. He came to California in 1924. During his teaching in the Chinese School he observed carefully the mannerisms of the young second generation Chinese. He noticed that many of these Chinese who were born in America ^{the} did not enjoy ~~any~~ social freedom ^{of the} like ~~the~~ white men. These ~~so-called~~ American-born Chinese, as the author called them, were quite familiar with the western customs, and less familiar with those of his ancestors. They enjoyed ^{the} rights of an American Citizen in name only, but not in practice, ~~such as being discriminated~~. So Mr. Chih Hsih wrote his book, "Second Generation Chinese Without A Country" in Chinese and ^{it} was published in China.

"Chinese Citizens In The Old Gold Mountain was written by an American, named MacDougal (this English name was translated into phonetic sound from Chinese, which may be inaccurate). This book was translated ~~by~~ into Chinese by the publisher of the Tai Soon Coon Press Co., of China. The words "Old Gold Mountain" meant San Francisco, literally translated ^{they}, meaning "where the gold came from (mountain)."

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MAH LIN, an economist, wrote "The Economic Condition of California Chinese" in Chinese ^{which} ~~and~~ was published in China. This book deals with the general welfare ^{livelihood} ~~of~~ of the Chinese in California. It emphasizes most ~~on~~ the ~~livelihoods~~ of these Chinese.

LEE TEUNG ^{is} ~~a~~ a California born Chinese writer who went back to China when he was about nine years old. He returned to America in 1926 to further his education. He received his M.A. in sociology in 1931. In 1932 he wrote his first book, "the Romance ~~of~~ of The Second Generation Chinese In California". This book tells of the adoption of the western customs by these Chinese of twentieth ^{cent} ~~first~~ century.

SHIH WUN YIE, a newspaper writer of political subjects, wrote "New Deals Among The Chinese On The Coast" in the Chinese Nationalist Daily.

CHUNG KUN LAI is a free lance writer for ^a Chinese newspaper. He wrote "How Can The World's Humanism Be Raised?". This article based its facts mostly on the Kellogg's Nine Power ~~Treaty~~ Treaty to outlaw wars.

DR. JOSEPH LEE, a sociologist, wrote for an English Magazine ^{an} ~~this~~ article, "A Miniature (Chinese) Youth Movement". This article deals with the social improvement of ~~the~~ Chinese Youth.

LOW YOU SUN, a newspaper writer on sociological subjects, wrote "California Chinese Women And The Chinese Society". This article deals with the history of the Chinese Women in ^{which} ~~Society~~ and the parts ^{which} they played.

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MOY JIN MUN, is one of the oldest Chinese in the United States. He came to America when he was about eleven years old. He was a merchant by trade, ^{and} ~~but~~ a court interpreter by profession. ^{When} he was about sixty years old he had served thirty five ^{years} as an interpreter. Of his eighty-five years he spent twenty odd ~~years~~ in gold prospecting in California and Nevada. At the request of the Ning Yung Benevolent Association, a Chinese organization (one of the oldest organizations in the United States) he wrote ~~***~~ an article entitled, "The Origin of Chinese Benevolent Associations (Tongs) In California", ^{for} ~~in~~ the Association's Annual. This article deals with the history of all Chinese organizations in California and the Chinese immigrants.

SHUI JEE, a newspaper writer of political matters, wrote "China's Need of California Born Chinese From The Professional Classes As Leaders In Educational Program.

LEE DON, a writer of political subjects, wrote "Hygienic and Political Education of Native Born (California) Chinese.

SH'UTT GOON YUN, newspaper editor of a Chinese newspaper, wrote an article called, "Necessity of Deductive, Fundamentals, and Humanism In Patriotism Among California China."

NGAR NG'OCK, a social worker, wrote an article called "Prevention of Blindness Among The Chinese In The Village". This deals with the methods ^{by} which blindness can be prevented by establishing medical clinics ^{which} ~~for~~ teaching people ~~of~~ how to take care of their eyes.

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CHURCHILL CHU, Chinese newspaper editor~~y~~ and school principal, wrote "Chinese (~~Chinese Language~~) High School Graduates in California". This deals with the hardships of the Chinese students who graduated from the Chinese high school, and who are studying English at the same time. It also encouraged the students to keep up their patiente~~s~~ longer and their goals will be attained.

SH'IK HIN YYE , a free lance writer, in his article, "Chinese Patriotic Movement And The New Deal" wrote about how the Chinese became ~~a~~ffected by the New Deal.

SH'ING GEE, a writer of political matters, wrote "ROOSEVELT vs. ROOSEVELT". This article deals with the argument of NRA between Roosevelt of the Rep^ublican Party and the Roosevelt ^{of the} Democratic Party.

TONG HING JEUNG, ~~a~~ political science student, wrote in the Chinese Newspaper about the plans of the Chinese National Government ~~as to~~ ^{and} its financial ~~policies~~ ^{the} in ~~this~~ article, "Revision of China's Economic Program".

CH'UT WON GWON wrote "Battleships And Aircraft~~s~~ Are Children's Play Things". This article is ^{an} analysis of Japan's strategy in China.

T. JAKE wrote "The Situation of The Sino-Japanese Trade Market" which deals with the trade situations existed ⁱⁿ between the two nations.

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SUIE CHEE, a newspaper writer of sociological subjects, wrote "Roosevelt's Program For Aiding The Youth In Their Vocations". This is ^{an} analysis of the practicability of ^{and} ~~this program as to~~ the efficiency of the program.

MOANE JIL^{is}, a free-lance writer who was born in Siam ^{and} came to California about ten years ago. He wrote ^{an} ~~this~~ article, "Exclusion Of The Chinese In Siam - Japanese's Influence?" This is an analysis of the new political situation in Siam.

EDWAR LEE, a magazine writer, wrote ^{an} ~~this~~ article, "Challenge of Chinatown". This article deals with the present condition of San Francisco Chinatown.

PARDEE LOWE, a free lance writer, wrote "New Deals For The Orientals". This tells what part Chinese play in the New Deal.

JAMESON CHANG is a student of psychology. He wrote "Falling in Love And Getting Married". This story deals with the social conditions of the young Chinese folks in the large cities in China, ^{and especially concerns} ~~such as~~ the traditional customs.

JOSEPH CHEW, a Chinese poet, wrote "Treasure of A Rich, Poor Man" in Chinese and had it ~~***~~ translated into English, ~~himself~~.

WILLIAM F. TSEH, a writer of student affairs, wrote "The Problem of Chinese Students Abroad".

H. WONG wrote "Education in China Today".

V. KWONGLEE KWONG^{is}, a well-known Chinese newspaper correspondent. He contributed the following articles to the San

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Francisco Chronicle: "Kuomintang's Grand Old Man Is Chosen President of China.", "Manchuria Is Threatening World's Peace", "New Shell Is Invented For Chinese Army", "Sino-Japanese War Reviewed Up To Present".

CHIH PEI SHA, a newspaper writer of political matters, has contributed this article to the San Francisco Chronicle, "Changes After Henry Pu-Yi's Enthronement". This is a study of the policy of the former Boy Emperor's (of China) Puppet Government In Manchuria.

FLORA BELLE JAN, a poet well-known to the magazine readers, contributed these two poems to the Survey Magazine: "Yellow" and "Please, God-".

JOHN CHIN, a Chinese religious writer, wrote "Christ's Resurrection" in Chinese, in The Catholic Magazine.

CHUNG HONN SHEE, a herbalist and a pharmacist, wrote this article for a Chinese newspaper, "The Western Doctors And The Chinese Herbalists". This deals with ^{different} methods of treatments ^{between of} ~~the~~ the doctors and the herbalists.

CHUI DOE LUN, a political writer, wrote this article in the Chinese Nationalist Daily, " Japan: Enemy or Friend of China?" This article explains ~~what~~ the real motives of Japan towards China.

M'OWN DIP, a Chinese newspaper editor, contributed this to the Chinese World, " Japan Established The World's Greatest Military Outpost In Manchukuo (Manchuria)".



Plan A

A Life in China

Include

Must have additional materials

Many times we have heard the saying that truth is stranger than fiction. Perhaps nothing could verify this better than the life story of this boy.

Those of us who read the books of Pearl Buck know that she is an authority on Chinese life. In one of her books she shows us the conflict of the bandits and the poor farmers. Also in the same book she describes the looting, the lust, the killing, and the desires of the roving bandits. Through her books we are fascinated by the adventure, the excitement of the story. But it seems to me that to know a person who has been through adventures more or less parallel to this story is still greater adventure.

This boy is about eighteen years old. I knew him when he was living across the street from us at the time we were living on Webster street. He was born in China, and this was a fact that I never knew until he told it to me not so long ago.

It happened that I was talking to this boy one day. I had no intention of interviewing him. I was talking to him, asking him if he knew anyone that I could talk to. I was telling him what I was doing. I think that he never intended that I write a story about him. But it was one of those things that just happened. He talked and I listened. Before he completed his narrative I knew that he could supply me with material in plenitude.

And the story he unfolded was so real that it had all the earmarks of a tale that is not true.

He lived in a little village called Gan Tow in Canton. He was barely seven when he came over to America. The whole story

that he told to me was told to him by his father. The boy could not remember much because he was so young at the time.

His father was born over here in America. And like the majority of the Chinese at that time he went back to China to get married. Over here in America he was working in the dry goods business. And little by little he saved enough to go back.

He married and a few years later a son was born to them. In China whenever a son is born there is great rejoicing. The years rolled by one after another. The father then decided to come over to America. He was bringing his entire family over.

An incident took place then. And as a result of this incident the father made a final decision to come over. Perhaps if this had not happened the family today might still be living in China.

In China in the olden days bandits roamed the country side. They made it a specialty to loot the little tiny villages because they knew positively that the people could not offer any sort of resistance. These bandits roamed around in groups. Most of them were poor people. And banditry was more or less their life work. And whenever a horde of bandits swooped down upon a tiny village, the people had just as much chance as a small boat on a dark and stormy sea.

The village of Gan Tow was another one of the remote villages that one finds so often in China. The population did not exceed a few hundred. The poorer people lived in little wooden shacks.

The more prosperous lived in brick-built houses. And that alone would be enough to give the occupants away as people of wealth.

A rumor came one day that a group of bandits had attacked a neighboring village. The people in Gan Tow hoped and prayed to the earthen gods that they might be spared any unfortunate visits by these bandits to their village.

But all to no avail. One morning at dawn the bandits rode down upon the village and caught it completely unawares. In spite of the fact that the people there knew that the bandits would be coming, they were caught off their guard. Nevertheless many had the good fortune to be able to escape.

The majority of the people were asleep at the time. The boy's father was awakened by the noise and chatter of the bandits. Instinct told him not to look and find out what it was that was causing all the noise. He knew--he acted. He took the little boy up on the roof. There was a secret way up there that no one knew except members of the family. The boy's mother was asleep at the time.

The father learned by the rumor that the bandits did not capture any women from the neighboring villages. But unfortunately this time they did. In his haste to escape the father had completely forgotten his wife. He thought that the bandits would leave as soon as they had looted the village. But again he was wrong.

The bandits looted the whole village, burned all the store

houses, kidnapped and captured every single person who did not escape. Many who departed from the village never saw it again.

In his excitement in escaping the father dropped the little boy off the roof. The boy was almost killed. However, he got well. The bandits left. The father came down. The furniture in the house was all broken. The servants were missing. His wife was missing.

The father sat there alone and did not know what to do. He had a little money and wished to get his wife back. But he knew that he would need a great deal more before he could pay the ransom.

Many days passed by. There was no news as to what had happened to the captives.

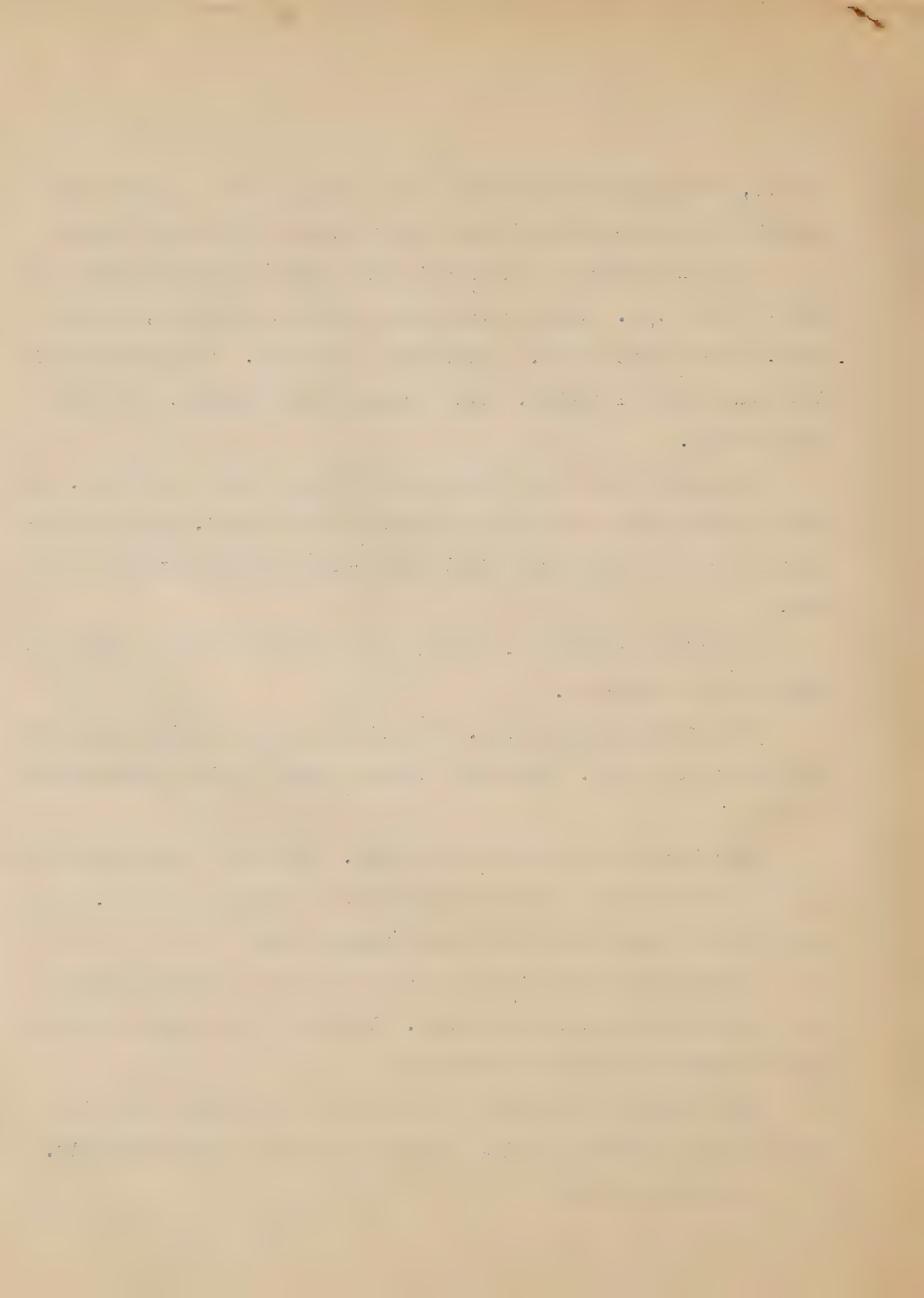
The father was worried. The blood and the bodies were still visible to the eyes. The whole village was a hollow and desolate place.

The bandits came back four times. And every time the little nook on the roof top saved the life of the boy and the man. The boy's mother was hidden away on a distant hill.

Immediately after the fourth visit of the robbers the boy and the man moved over to Sak Kay. This city was larger and the bandits rarely or never visited it.

The father was making all sorts of negotiations with the bandits but all were no use. He could not reach them directly.

A month passed by.



During this time the father had met a man who knew another man who knew the bandits. And it was through this man that the father paid over the money and got his wife back.

"And when my mother got back she was just a gaunt skeleton. We lived in Sak Kay until my mother got well. My father borrowed all of his money in order to get my mother back. We were wiped out of our fortune and my father decided to come over here and start anew."

Thus ended this boy's early childhood in China.

I wanted to know about his life over here and I asked him: "Just what have you been doing since you came over?"

"We lived in San Francisco when we first came over. My two brothers were born over there. My mother worked day in and day out sewing clothes. My father managed to get a job working in a store. I went to school in San Francisco. A few years later my family moved over to Oakland. My father worked in a ten-cent store in Oakland. Right now he is still working there. My mother continued with the sewing. I sold papers on the street corners. My father and mother make just enough to live on. My mother lets me keep my own money and she lets me do what I wish with it.

"Do you sell papers now?" I questioned him.

"I have been selling papers for the last two years. I've managed somehow to save enough to buy myself a radio. I even took out a policy in life insurance which I paid for myself. Instead of paying quarterly premiums, I pay my premiums once a year. Every summer I go into the country and pick fruit. And during the school

semesters I work at different school jobs. By doing all this work I make enough money for exrensens and yet have enough to spend for pleasure."

"What do you do in your spare time?"

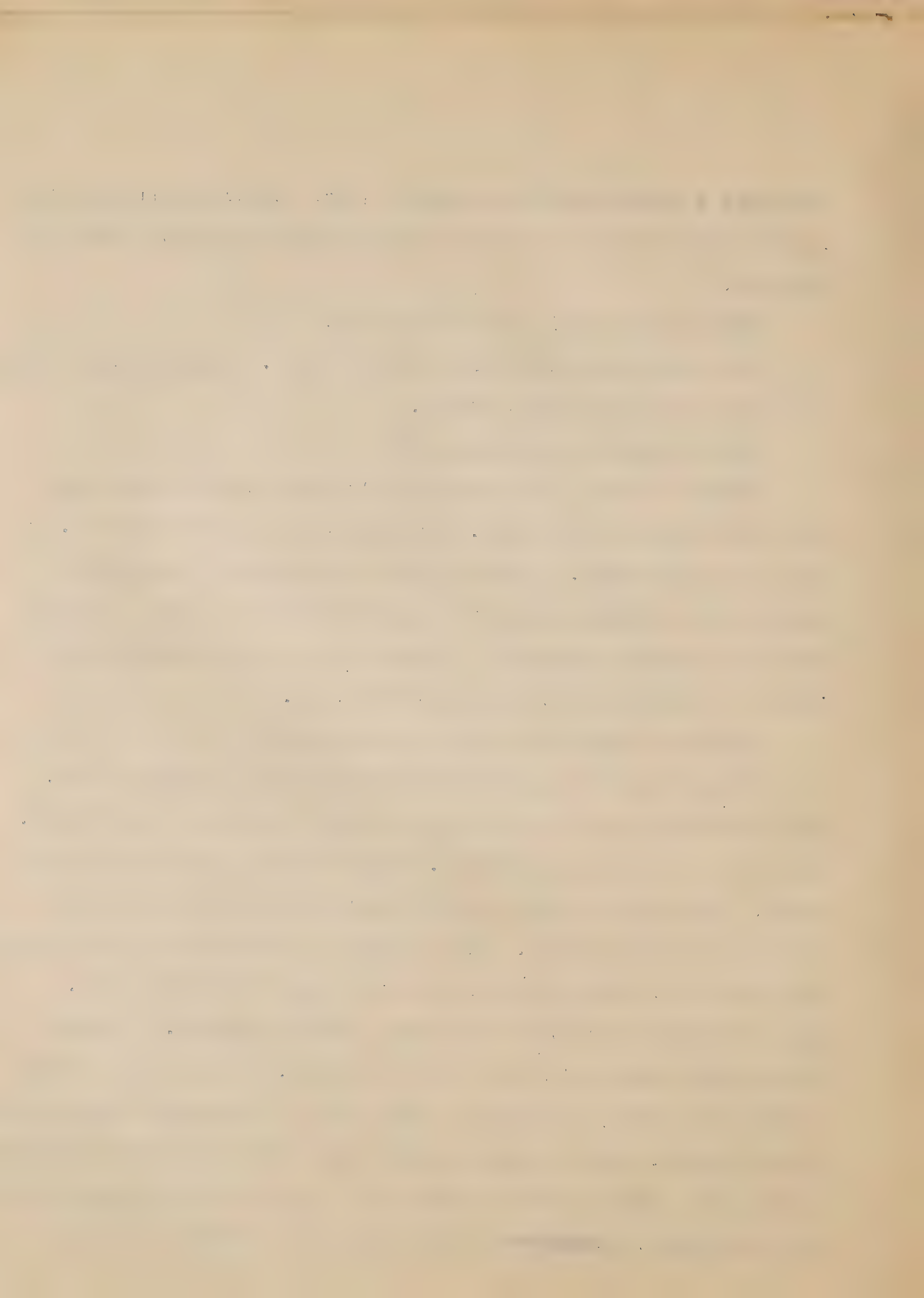
"On school days I do not have much time. I work after school. I do not go to the Chinese school."

"What do you do for pleasure?"

"Twice a week I go to my friend's house to play mah jong (the good old reliable game). We play just for the fun of it. I never play for money. I am a regular movie fan. I go to the shows on the average of about two or three times a week. I read books and I enjoy swimming. I play tennis every morning on Saturdays and Sundays at the First Avenue Park."

"Tell me about your work in the country."

"Every summer I go into the country with a group of boys. The year before last I went into a little town near Grass Valley. Last year I went into Courtland. This summer I went to the same place. Years ago a person could make from fifty to a hundred dollars by picking fruit. Now a person is fortunate if he can make fifty dollars. This summer I went into the country too late. When I reached there the people were already working. I worked there a few weeks and I came out to Oakland. I went into another little town where I worked for a few days. I managed to make just a few dollars. Then I came out here again and I went into another little town where I worked a few days. By this time school was almost beginning. Altogether I made about forty dollars. It was



through this work that I managed to pay my insurance premium."

"Is the work very hard?"

"To me it is not very hard. I have been used to it. Some of the boys that went in with me complained about the rain in their backs and shoulders. All of us had to get up early in the morning. The first thing we did was to eat rice. And then we started work. We worked until five in the evening. Because of the fact that we have to get up early, we sleep very early. In the evening the group of boys and myself played bridge. It was in the country that I learned how to play mah jong. Sometimes we have a day off and we do not have to work. On Sundays we do not work at all. During the days that we were off, the boys and I went into the neighboring town to see a motion picture."

"Why did you quit your newspaper work?"

"When I was going to the grammar school and the junior high school I did not have much homework to do. But when I started to go to high school I needed the time to do my work. It was for this reason that I quit my newspaper work. Instead of doing that I worked at a school job. I have to work after school for only an hour or two. Of course I do not make as much as I would if I had continued with my newspaper work."

I thought that this was enough questioning on my part about him so I changed the subject and asked him about his father.

"Do you remember what year you and your father and your mother came over?"

"I do not know definitely what year I came over. I think it was around 1925. I cannot remember anything about the trip at all."

"How old are your father and mother?"

"My father is fifty three and my mother is thirty four. My small brother is nine years old and my other brother is almost eleven years old."

The real reason for your father coming over is because of the bandits, is it not?"

"It is, and of course he came over here to make a living. And in spite of the fact that we have been over here for a good many years we are still in debt. Somehow we do not make enough to pay back all of the money that my father borrowed from his friends to pay for the ransom of my mother."

He continued: "My mother is always sick. Already in the past few years she has had three major operations. It's a wonder that she lives through them. But the moment she gets well she works just as hard as ever. I have worked quite hard for a boy, but outside of a few colds and some little ailments I have never had any major illness."

"What do you plan to do after you finish high school?"

"My father wants me to go back to study. Perhaps for a few years. And they say I could come over again if I wish. Or I could stay back there and work there. I wish to be a mechanic or perhaps an aviator. I would like very much to be one and go to a mechanical school."

He said: "Before I end my story I wish to tell you something quite humorous and yet rather sad. My father told me that when I was about two years old I was engaged to a girl baby who was about nine months old. In some of the more remote places of China in those olden days the parents planned the marriages of their sons and daughters away ahead of time. If I had stayed in China, by now, I would probably have married her. As it is, today she is married to another man, and I do not remember her at all. This incident is funny to me because it is so quaint. Sad, because it still shows the backwardness of our country. I have no doubt that even today many marriages are planned that same way."

Thus did this boy end his life story. I was fascinated by his whole life. By comparing his life to mine I know that I have missed a lot of excitement and adventure because of the fact that I was born here.

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It seems ~~to~~ ~~be~~ ~~impossible~~ ~~to~~ ~~avoid~~ ~~writing~~ ~~a~~ ~~story~~ ~~about~~ ~~a~~ ~~boy~~ ~~or~~ ~~a~~ ~~country~~ ~~man~~. Because the following story is such an interesting one, ~~we~~ ~~could~~ ~~not~~ ~~pass~~ ~~it~~ ~~up~~. This young man had been in America less ~~than~~ ~~a~~ ~~year~~. This story is written exactly as told by the boy so that if it sounds a little childish, it is because the story is told to us in that manner.

The story starts with the early childhood of the boy and ends with his life story today.

"I did not know the date of my birth until I was seven years old. My parents told me about it in the year that I started school. I found out that I was born in the year 1915. The whole family had moved from the country to Canton City and we lived there until then.

"I have four big brothers, three small brothers and three big sisters. All of my big brothers and one big sister were married and they were not living with us.

"My father is over fifty years of age. He was born in America and he took several trips back to China. When he was young he went to church at night. He worked in an American family, he worked very hard and study very diligently. We brought my father to America. They lived in Oakland on Ninth Street. But one year he took the whole family back to Canton, China.

"We had so many people in our family that the house in China was not big enough to hold everybody. So my father built a new house a few blocks from the old house. We moved into the new house in 1927. My two small brothers were born there. Now they are just six or seven years old. They are named Leong and Har. When I was still in China, Har was just about four years old and Leong was about five. Leong is very cute. I always like going to make him feel happy. He is a very intelligent child. When he saw anybody sorry or sad looking, he would do something funny to make that person smiled.

"Now I could still remember things that happened to me when I was six years old. My mother always wanted me to give her a rub down. Whenever she was tired she called on me to do that. I did that one hour or two hours every time. When my arms got tired, I did not dare stop and I kept doing until my mother let me go. I was very obedient.

"One morning I saw that my brothers and sisters were going to school. I wanted very much to go with them. I could not go. I wanted to go so much that I struggled and cried for it. Then my father said that he would send me to school next week. Now when I think back about it, I did not know why I wanted to go to school so eagerly at that time.

"The next week came and I felt so happy that I could not sleep at night. I got up very early in the morning and dressed up and got everything ready to go to school with my father.

"I started school at the age of seven. The school was very far from my house. It took a half hour time to get there. The name of the school is Shen Yet Sen University. It contained a kindergarten, and elementary school, a junior high, and a high school. There were about eight thousand pupils in the school.

"Right from the start I went to the first grade. I did not go to kindergarden. We had many subjects such as Chinese, Music, Physical Education and Art. My teacher was Miss Chin. She was a very good teacher. She had been in the school for over ten years. The teachers from the kindergarden to the third grade were ladies and the teachers from the fourth grade were men. When I was in the second grade, I could write a hundred word composition. We always described something or discussed something whenever we were writing a composition. We never wrote stories. We had penmanship every day from the first grade to the eighth grade. We had a test every month. At the end of the term we had a huge examination to see if we were ready for the upper grades. If we did not have seventy percent or over we had to stay in the same grade. I was lucky that I did not stay in the same grade and I went straight up from the first up to the eighth and ninth grade.

"During the fourth grade, we began to have English. At first we learned the letters. We felt it was hard to remember so many letters. We took two weeks to learn them. Most of the pupils did not like English. It was a most difficulty language. Many of the pupils thought that it was not very useful in their own country. We only had one English period every week.

"We had more difficulty subjects in the upper grades. In Junior High School, I had Geometry, Algebra, Science, and Trigonometry. These are the foreign country courses. I liked all of them except Trigonometry, because it was so hard and I could not even understand or remember it.

"'I will bring you to America.'" My father had said this to me for many years. But as the time went on, it had not become a ture fact. I had almost forgotten about it. One year, two years, and then three. At that time I was in the Eighth Grade. My father told me that he would come over first, then I could come over afterwards. My father wanted me to finish Senior High School before he would like to have me come over.

"In August 1933 my father started to return to America. Then my father, mother, sister and I went to Hong Kong from Canton. We went to the Look Hoy Tung Hotel. After my father got everything settled we went up to the hills around Hong Kong in an automobile. Some of our friends who lived in the city invited us to the big restaurants for dinner. We had a very good time.

"Time always goes fast. It was the day my father had to leave. He got up very early in the morning to get his baggage tied up. Then all of us rode over to Sou Long which was on the opposite shore of Hong Kong where the boat was anchored. He admired the boat very much. I thought that if I were to come to America, I would like to come on this same boat. I said goodbye to my father and I saw the boat disappeared from view and I wondered how long it would be before I could go on a boat to America.

Two months later I received a letter from my father. He told me that he had landed safely in California. He said too that he had almost forgotten how to speak English. He sent me many pictures of Oakland and San Francisco. Some of those pictures were greatly admired. There were scenes of Lake Merritt, Golden Gate Park, and tall buildings in San Francisco.

"In the American movies I saw many times scenes of tall skyscrapers, crowds of people, and beautiful homes. I heard something about the beautiful country of America. I heard about the public schools, the good living, and also that there were many positions for schoolboys. These thoughts made me think of this country time after time.

"Then my father wrote to me one day informing me that he wanted me to come over. I was very happy. I said to my mother that when I landed in America I would go to school. I would like to earn some money for spending purposes. I would not like to spend father's money when I was here. I thought it was very easy to get a position.

"Right after I graduated from senior high school I came over. I came over in July. I said goodbye to all of my friends and my family. As the boat started to sail I felt a lump in my throat and I was both happy and sad at the same time. Sad because I am leaving my own country, happy because I am coming over to this golden land.

"I was alone on the boat. I did not know anybody on the ship. But a few days at sea and I made the acquaintance of many friends. On the third day we arrived in Shanghai. I did not go ashore as at that time there was a certain disease raving in a certain section of the city. A few days later we arrived in Kobe. It is one of the important cities in Japan. The ship stayed there until the next morning. At night it was very hot and no one could sleep. Soon we were in Yokohama, another important city of Japan. We were on our way again. Many days later we arrived in Honolulu. The weather had changed. The waves were rising and the air was extremely cold.

"Many people got ashore, but I did not stay there. I was a newcomer. The tourist came back on the boat with a great deal of pin a ole. We reached San Francisco in five days.

"Tomorrow we will arrive in San Francisco!" everybody was saying. That night no one wanted to sleep. Almost everyone went up on the deck and waited. My heart was full with happiness and gladness.

"San Francisco. The city was like what I had picture in my mind. The streets were steep like those in Hong Kong.

Then all of the newcomers went over to Angel Island. I stayed there for two weeks. When they said that I had my freedom to get into the region of the United States in August 26, my father came and brought me to the city. I saw many of my father's friends. One Chinese boy talked to me in English. I did not know what he was talking about. Everything seemed strange to me.

"That night my father took me over to Oakland. I saw that the streets were wide and leve. Oakland made a better impression on me than San Francisco. I went home with my father. We lived on Eight Street.

"Three weeks later I went to the Lincoln School. There were two rooms for the newcomers who came from a foreign country. One was room 12, the other was room 14. I went into room 12 at first, but I did not understand what our teacher was saying. So I was always bothering my friends to tell me what the teacher said.

"On Saturdays and Sundays my father took me to visit places like Lake Merritt, Neptune Beach, and the Golden Gate Park. I went to see my big brother early one morning. He lived in Maryville. I visited Hayward, Sacramento, and Stockton. I visited also Stanford University.

"Months later my father received a letter from my mother saying that she wished my father and my younger brother to go back. She said that I could stay here if I wished. Only a few days had passed since my father and brother had gone.

"Right now I am in the Low Eight Grade. I planned to go to the Oakland High School next term as I am working near there. The Lincoln School had a very peculiar way of treating oriental foreigners. Most of these foreigners graduate from the school much quicker than the Chinese boys who are born here. Not because they are brighter or more intelligent. The fact is that most foreigners the Chinese especially, come over when they are quite old. So the school let them go from one class to another. It doesn't matter if the pupil does not pass his grade convincingly. He graduates just the same. So that it is not surprising to hear that this boy is nearing graduation in spite of the fact that he has been there less than a year.

There are some boys in the school who are over 19. Some are as old as 22. As a rule these boys, once they graduated from the grammar school, do not go to the junior high or senior high. They just wanted to know how to speak and they are satisfied. But this boy is among one of those who wished to know more. He is going to further his education by going to the Oakland High School. He is living with another family. That is he is working at a school job in which room and board are provided. Without doubt some day he will return to China to do business. Or he might stay over here for his commercial career. But now is studying the English language with effort. He really wants to be successful in his venture and when he returned he wished to show his mother that the time he spent here was not for naught.



Introductory

Of few civilizations are so many erroneous notions currently accepted as of the Chinese. Even respectable scholars, a generation ago, regarded it as being one of the oldest civilizations in the world and as having become static centuries ago, certainly since the Manchu dynasty. We know now that all these assumptions are wrong, that China had contacts with the Neolithic cultures of the Near East possibly as long as 15,000 years ago and that some connection with the ancient world of Western Asia and the Mediterranean, even if interrupted for long periods of time, persisted down to the breakdown of the Roman Empire. For the period after that no one, of course, has ever seriously denied it. We also know now that no civilization comparable to those of Egypt and the Near East developed in China until 1300 B.C., at least four thousand years later than that of Egypt and the Near East. Finally we now realize that what historians chose to call the crystallization and ossification of Chinese culture after the coming of the Manchus in 1644 applied, at best, only to the culture of the ruling class. For the lower classes, particularly for the peasants

who constituted 60% of the population, nothing changed either for the better or the worse. It could not have become worse.

If frequent changes, some gradual, some rapid, some catastrophic, characterized the fortunes of the civilization of the ruling classes of China from 1000 B.C. to the present day, we can be certain that the same held true for the peasants even if, among them, these changes were often brought about by other causes such as overpopulation, floods, draughts and disease. For them the Manchu conquest meant essentially merely one more thing, one more series of customs and beliefs that they were forced to add to their already overburdened and conglomerate store of folk-ways and folklore. Let us pause for a moment to describe briefly what that was.

Superimposed upon the older substratum of customs and beliefs which had developed from time immemorial, there first appeared taoism, about 600 B.C., a mystical philosophy that may have taken on, as it did, a more spiritual form among a favored few but that degenerated into a most corrupt form of belief by the time it reached the people proper. Taoist priests soon became identified with magic and the grossest forms of superstition and this was not helped when Chinese

life and thought was overwhelmed, from 200 A.D. onwards by Buddhism. For here too the higher aspects of that religion were soon lost and a new folk religion emerged which was an inconsistent merging of some of the higher and grosser forms of Indian Buddhism of the first century A.D. with the older ancestor worship of the Chinese people proper. The pantheon that thus arose represents a strange medley of ancient conceptions and beliefs, foreign conceptions and beliefs and the new and hybrid conceptions and beliefs that naturally developed in such an atmosphere. One new thing that Buddhism introduced that was of far-reaching importance for the history of Chinese thought and religion, ^{was} the belief in reincarnation and in the transmigration of the soul. When this was superimposed on the older belief in ghosts and witches and on ancestor worship, a religious environment was produced of a somewhat unique kind. From Tibet, or through Tibetan intermediaries, there came, at a time not easily determined, a conception of hell and the torments suffered there by the souls of the damned that bears an astonishing resemblance, in many ways, to Dante's description. This too was put through the sieve of popular Buddhism.

It is in this environment that the average Chinese has been living for the last thousand years,

partly because there were no reasons, economic, political and social, that would have induced him to change it, partly because it was in the interests of the feudalistic governing class not to have him change it. Both these facts must be remembered, because only then will we be in a position to understand why, on the one hand, such beliefs persist so long and why, on the other, they deteriorate so rapidly or are actually discarded. Only after we have allowed for political and economic utilization of such beliefs is it pertinent to inquire into the question of whether they may not possess an autonomy of their own which is rooted in that mental-emotional scrap-bag to which the term human nature is so conveniently and consistently applied.

I

Village and Town Life in China

To understand the religious beliefs and folklore of a people it is necessary to understand something of the social and economic system in which they live. For that reason a brief summary will here be attempted.

Until the establishment of the Republic in 1911 China, as we know, was an absolute monarchy. Theoretically it was a centralized government of a marked hierarchical order. The Emperor was the supreme ruler supposed to be answerable only to heaven. His will was law and all state officials were ultimately responsible to him. Under the Central Government there were provincial governments with a governor or viceroy with complete authority over finance, the army and the administration of justice. The provinces, in their turn, were divided into circuits administered by an official called tsotai and the circuits were further subdivided into prefectures of various degrees and importance. They too had an official at their head. Under the prefectures came sub-prefectures governed by an official designated as Chi-yuen. It was this official who was in direct contact with the people. He had a variety of functions to perform extending from

that of reporting on the weather and the market prices to that of gathering the taxes and trying civil and criminal cases. The sub-prefecture, in turn, was divided into districts called sze and these again into wards called pao or tu. These pao or tu coincided with a town or village. A large town or city, of course, was made up of a number of such wards. At the head of such a pao stands an elder, always a member of the local gentry. Theoretically he was selected by the whole group. Actually he was selected by a small coterie of landlords from among themselves. This elder had under him an official who was to all intents and purposes a bailiff.

Now, nominally, the village was governed by the central government through this hierarchical series of officials. Actually the village was an autonomous unit and has been for probably two thousand years. It was in complete control of everything connected with the police, education, public health, public repairs of roads and canals, lighting and all the other innumerable matters of village concern. All these matters were taken care of by voluntary associations of the villagers themselves. It goes without saying that, in the performance of these functions, a village could not always stand alone, quite apart from the fact that

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traditional bonds bound one village with the other. As a result, many inter-village treaties existed, some purely commercial, some more in the nature of defensive alliances, for the relations between villages as well as those between towns, were not always amicable. Indeed wars between a group of villages were not infrequent.

So much for the general political set-up. But a Chinese village was much more than that. The central unit has still to be mentioned, the family. The Chinese family is based on the patriarchal principle, that is, on the theory that the father is the head of the family with fairly unlimited power over his wife and children and that each family constituted an independent social unit. The position of the father in this hierarchy does not necessarily imply that the mother had no specific status or functions. She had both for she was the center for the domestic life and in the China of pre-republican days and even today was of a far more complicated type than that of Western Europe. To the mother fell the duties of finding a bride or bridegroom for her children and the management of all the multifarious matters concerning their betrothals and to her also fell the often onerous task of directing all the social and extremely punctilious relations

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with friends and relatives. It was she, likewise, who attended to the proper performance of all the ceremonies concerning marriage, birth and death, the observance of the proper degree of respect due from one member of the family to another and the regular keeping of the festivals. All this had to be duly observed according to rules laid down in the official book of family laws.

A family did not consist simply of a man, his wife and children. It generally included, more particularly among the wealthier families, four or even five generations and that meant, if we include collaterals, from ten to fifteen groups. The ordinary family regarded with something akin to horror the dying out of his direct line and to prevent it had recourse either to concubinage, among those who could afford it, or to adoption. According to one of our best authorities, "The fear of a line's discontinuance is doubtless involved in the cult of ancestor-worship, hence the ghost must needs be served with offerings by the descendants; or, in the words of the Chinese, 'the hun-soul must be appeased.' There is moreover, the economic factor to be reckoned with, for the son, or sometimes even the daughter provides support for the

parents when they become advanced in age. The son-in-law is generally called 'half-son' in relation to the parents-in-law. Public opinion (not law) obliges him to support his parents-in-law if they are left without children and are in want. These two considerations, religious and economic, explain why marriage and the upbringing of offspring become a duty incumbent upon every Chinese who is normally fit for marriage; and as the young people do not make betrothals themselves, the duty falls upon the parents."¹

Y. K. Leong and L. K. Tao, Village and Town Life in China, London, 1915, p. 10.

Few villages have many well-to-do inhabitants. The vast majority of the inhabitants are poor, often desperately so. Such a poor peasant may possess a piece of land of his own. Far more frequently he does not and is compelled either to rent land from a landowner or to cultivate the land of the ancestral hall or the village temple. In such cases that means, in an overwhelming number, the mother, daughters, and daughters-in-law not only had to do the household work but had to add to the family income by recourse to whatever employment they might obtain which could be car-

ried on at home. The family earnings were all given to the mother to take care of.

The oft-asserted statement that the family system of the Chinese was in part socialistic is due to two of its characteristics, first that every member of this joint-family had theoretically a claim on the earnings of the others and had theoretically to work not for himself but for his family and, secondly, to its collective responsibility for the crimes of any one of its members. This in cases of treason, during the old regime, often meant that capital punishment might be meted out upon a whole family irrespective of the sex or age of the members. One of the theories developed to explain this collective responsibility was that crimes were regarded as largely the result of heredity and domestic environment. The actual explanation is, of course, quite simple and has nothing to do either with any type of incipient socialism or far-fetched theory of the inheritance of criminal propensities. It is simply one of the well-known characteristics of a clan organization, for the Chinese family is actually a division of a clan. That, likewise, is the explanation for the great importance attached to securing the so-called san-tai of an individual before a betrothal. The san-tai is a genealogical record ex-

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tending backward for three generations and was really required in order to guard against marriage between degrees forbidden by the clan.

We mentioned before the ancestral hall and the village temple. No account of a village is complete without some description of them. The ancestral hall is essentially a memorial temple where the ancestral spirits of the clan are honored and their birth and death anniversaries commemorated. Since a clan may often have thousands of members and since the families of the same clan do not necessarily inhabit the same village, a number of different kinds of temple exist. Either there is a communal temple for all one's ancestors, a common temple where only very remote ancestors are worshipped or a temple belonging only to ancestors of a particular branch of the clan. The expenses of ancestral worship and the repair of graveyards are defrayed from the property possessed jointly by the clan.

Elaborate rituals and ceremonies are performed in these ancestral halls in connection with the various festivals of the year. On these occasions all the clan members attend, making their obsequies before the ancestral tablets and pay their due respects to their ancestors. Each temple has several divisions, one is the center for the memorial tablet of the remotest an-

cestor of the clan and his wife and one to each side of this one, for the sons of the remotest ancestor and his wife.

In short, the ancestral hall is the center par excellence of village life in all its not vital social implications and election to its governing board one of the most coveted ambitions of a member of the village. Incidentally, it may be added, that while no salaries were paid this governing board, enough money could be obtained by indirect and dishonest manipulations of the accounts of the clan to make competition for membership on it lively and at times exceedingly acrimonious.

Of almost equal significance as a center of village life was the village temple. This corresponded, strangely enough, not so much to the village church among us as to the village town hall. Such a village temple was dedicated to a large variety of deities, many of them differing from village to village according to the traditions and predilections of the villagers. As suggested above, it really serves more as a center of social than of religious life. In many ways it can be defined as a sort of clearing-house for the superstitious, and considerable revenues accrue to the temple and its officials from the offerings of the nu-

merous individuals who come to ask the most diverse types of favors from the gods to whom the temple is dedicated.

Perhaps a concrete example of the life of a village will bring out some of the facts mentioned above more clearly and vividly. I am selecting a little village in southern China, at some distance from the city of Canton.

In this village all the members belonged to the same family. It contained seven compounds with seven to eight houses in each compound. Just in front of the village there was a large pool in which a few fish were raised. At each end there was a two-story building constructed on the pattern of a small fortress. Both had a few small windows for shooting in case of an attack by bandits. In the very rear of the village there were two more substantial "fortresses" five stories high. Behind the village proper lay a forest three times the area of the village itself. The forest served two purposes. In times of peace the villagers could use the fallen leaves and the broken branches for fuel, and in times of danger, such as an attack by bandits, they could hide themselves in it.

Like all typical villages it had two wells, one at each end. These served as the main water sup-

ply. At the extreme left end stood the ancestral hall, and at the extreme right the temple, in which resided the god who protected the village land and its inhabitants. During the New Year celebration sacrifices were made to the ancestors of the family in the ancestral hall. On ordinary days it was used as a schoolhouse.

Every year, at New Year, the male elders, that is, individuals over fifty years old, meet in the ancestral hall to discuss the problems of the village and pay homage to their ancestors. Whole pigs are sacrificed and, after being properly cut up into small pieces, are distributed among the village families according to the number of men in each family. These festivities, lasting seven days, are eagerly welcomed by the poor families because it is often the only time during the year when they eat meat.

The ancestral hall possesses its own property in the form of land and this is rented out for cultivation to those members of the village who make the highest bid. The properties of the hall are controlled entirely by the village elders and although, theoretically speaking, every man over fifty is allowed to participate in the meetings, actually the wealthier families dominate the affairs of the village complete-

ly and not always for the good of the community.

There existed a sort of a society established about seventy-five years ago to celebrate the Autumn Festival. No new members have been admitted since its establishment, membership being inherited in the male line by the descendants of the founders who, at that time, paid thirty chien (a sixteenth of an American cent) for initiation. Only one family in the whole community does not belong to it because their ancestor did not, at the time, have the price of admission. Apparently an economic motive lay behind the foundation of this society for one of its main purposes is to auction off to the highest bidder the year's accumulation of dung. The funds thus obtained were used to celebrate the Autumn Festival.

As in most villages ninety percent of the inhabitants were peasants. There were a few who owned more than thirty mu of land and a few who owned nothing. The majority lay between so that it might be said that the villagers belonged to the group of small peasant landowners. The main crops were rice, sweet potatoes and sugar-cane. Two crops were raised each year, one around September, and one around May. For ploughing the water-buffalo was used. The richer farmers had their own water-buffalo but the majority either had to hire one from somebody else except where two or three families bought one in common.

A small portion of the inhabitants were merchants, transacting their business at the market place which was about two miles from the village. There were the real capitalists, for whenever the peasants were in need of cash, and that was almost always just before planting time, they would go to these merchants to borrow money so that they could purchase the necessary seed, the loan to be repaid after the crop was gathered. These debts were repaid either in cash or in kind. The interest was enormous, running from fifty to sixty percent a year. Naturally this led to tremendous exploitation with its attendant ill-will and animosities. There were a few middle class peasants who managed to save a little extra money and this they would lend to their close relatives. In such cases it would be difficult to estimate the rate of interest for, first of all, the debtors were relatives and, secondly the debt was always repaid in kind. Let us follow the history of an individual in such a village. We shall call him Lum. Lum belonged to the very poor stratum of the village. He worked on a small piece of land for a few bushels of rice a year. Yet he managed to save enough to establish himself as a peddler. In his

The
~~Story of a Herbalist and his Family~~

no good. Quite a comparison with the original. We all go to the movies for enjoyment. We see comedies, musical romances, torrid love stories and sentimental tear jerkers. Sometimes we wondered whether the story we see presented on the screen is true to life or not. Because the story is presented to us through the medium of the silver screen we are bound to be skeptical in our views and in our questioning of the story. We are all familiar by now to the cinema version of the story in which the unfaithful mother gives up all sacrifices in order that her son could be able to live a good and full life. We are also tired of the story in which the hero arrives in time to save the heroine from the clutching arms of the bad, ugly villain. And we saw many times on the celluloid the old, old story of the bad boy of the family who later in life became the finest of all.

And because the following story of a young man is so similar to the latter version, we can say that the cinema's portrayal of life is not entirely false.

~~This man~~ was born over here in America fifty six years ago. When a boy, his father sent him back to live with his grandmother ^{because} the boy was very ^{dis}obedient and, since his mother was dead, ^{he} the father could not control him. ^(young - most incorrigible)

~~The boy~~ At the age of five, ^{wild} was one of the naughtiest boys in the neighborhood. Then ~~ever~~ he was in one of his angry moods, he would ^{grab} ~~smash~~ ^{smash them and scatter them.} different pieces of furniture ~~and break it all over the place.~~ ^{would} He ~~did~~ not go to school and most of his time he spent tramping ^{around} in the streets doing absolutely nothing.

The boy's father was working and he did not have time to take care of the boy. ^{But what} ~~and~~ the boy needed ^{most was} the care of a woman. ~~no~~ In -

(C)identally, the father when he was a child had been no
 better. He ~~refused to go to school~~, ^{at it} broke furniture and tramped
 around the streets. However he did finally graduate from
 school and, after two years, he married. This, of course, was
 in China. After he graduated for two years he was married. Six
 years after his marriage he came to ^{America} the U.S. He went into the herb
 business and made a great deal of money. ~~There~~ ^{at it} in America he
 married a young girl of twenty-two. His first wife ^(was still living) in China did not
 bear him any children. ~~And a Chinaman without any children is just~~
 among the Chinese and a man feels justified, under these
 conditions, in remarriage. The second woman he married
 bore him four children, three girls
 and a boy. The oldest girl is now married and she and her husband
 are living in ^(the Bay area) ~~Marlborough~~ at the present time.

The boy ^{son} revealed some of the characteristic ^{traits} ~~strains~~ of his
 father. He was not interested in the school work and he was very lazy
^(about school-) ~~in the~~ activities of the school ~~(a chip off the old block.)~~.

He always wished to go back to study. He urged his father to go
 but his father would not let him go until the boy had graduated from
 high school. The boy was in the grammar school at the time. He knew
 that he was to wait many years before he could go back.

After school the boy helped his father cut up herbs and he helped
 in the delivering of the goods also.

The boy's father was suffering from a chronic illness. And in the
 year 1930 he died as a result from it. His wife sold the herb store
 to another Chinese man. She decided that she would take the whole
 family back to China. Her husband owned many houses back in China.
 And a great quantity of land also. Just when they were ready to go
 the trouble between the Japanese and Chinese in Shanghai break up
 their plan. They did not know how long it will last. As a result

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different friends of the boy's father said to the father that all little boys at the young age are like that. And that when the boy grew up he would probably laugh at his boyhood days.

The boy did not have a ver good education partly due to his own fault and partly due to the early death of his mother. Whatever schooling he had was not of any importance to him. It took many years before the boy came to know the precious time he wasted in his early childhood.

The father's one ambition was to wish that his boy would develop some worthwhile occupation. He sent the little boy who was almost six years old at the time wackto the boy's grandmother. And perhaps due to the fact that the boy was among strange poeple and in a strange land he did not dare to be as violent as when he was with his father. He settled down in earnest and he studied hard. He studied the subject of herbs and the different things dealing with the medical profession. He was twenty six years old when he graduated. And stranger than some of Ripley's oddities his grandmother died just at the moment the boy was going to be graduated. The death was due to the aged and weakened condition of the grandmother and also to the fact that she was too happy.

The herbalist settled down in the city. He lived with his aunt. Years later they both become doctors. They stayed in China for many years and they made a good living.

The aunt took care of woman in child birth. And since Chinese people have many chil ren, she was always busy.

This bad boy has now turned out to be a successful man. He is hard working and intelligent. Any outsider would never guess that

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they gave up their plan for a year or so. They were all prepared and they sold most of their furniture. They then took a little house and lived there. After the trouble between the Chinese and Japanese ended the family felt safe to go back and they did.

All this time of waiting was just time wasted for the son. Like his father he did not worry what the future held for him. He just was not interested in his work. And in his report every semester while he was at school he had very poor grades.

When he heard that his mother was taking the entire family back he was very joyful. He longed to go away. In spite of the fact that this boy worked in the drug business he was not at all interested in it. He did not study any special subject while at school. And his mother had always said that he would never amount to anything. Time alone will tell what will happen to him.

The second girl of the family took a course in cosmetic beauty. She intends to open up a shop in one of the cities in China. The youngest girl of the family did not graduate from the grammar school yet. She did not wish to let her mother take her back. Her mother let her go into San Leandro to live with her sister.

The family with the exception of the youngest girl had departed for the homeland. They planned to come back here sometime in the future. The mother if she does not come back within a year, will never be able to come here again. The reason is because of a new law. If she finds that conditions back there are

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good and that her daughter could also prospering business out of her money
and she would stay with them and not have to worry about coming back to the
U.S.

The members of the family with the exception of the youngest one had now
departed for many months.

Whether the young boy will develop into a successful man remains to be seen.
If he has the courage and will power of his father he will be successful in
future life. The mother's plan for the boy is to have him go to a school and
study. After he has completed his education the mother would let her son come
over here and go to whatever school he wished.

The husband of this woman had a flourishing business in China. During the
last few years it was not so good. And it is doubtful if the business will ever
go back into its former glory.

The woman who was talking to me was around forty years old. She has lived
with this family for many years and she knew them intimately. It was through
her that I was able to write the story.

The old woman has lived with the other woman ever since the death of the
woman's husband. And they have been living together ever since.

Since this woman has been living for so long with the other woman I felt
quite certain that she could give me human touches of the family that would be of
interest.

She said, "The impression of the whole family is one of saving. The family
is very well off compared to some of the other families living in Oakland.

They did not spend money extravagantly. They were so careful of their money that at times they appeared almost stingy.

"They eat two meals a day. And they do not eat much. And when the son goes to school the mother gives him just a mere dime for lunch money. And the boy walks home from school in order to save carefare. Fortunately the school is not very far from the house.

"The mother in the family was very ambitious. She only been to a few years of school when she was a girl. She does not know much. Every evening she made every one in the family review their work. She herself went as far as to hire a private teacher to teach her the Chinese language. She does not allow her son to go to the motion picture shows. And only on holidays does the boy and girl have any chance to go at all. Even then she does not give them enough money to go the first run theatre. And the boys and girls have to go to the second run theatre."

"What kind of work did the mother do?"

"She goes down to the store in the morning and stays till the evening. The boys and girls go down to the store to eat. The mother does not come home till late in the evening. The boys and girls go down to the store and help in the store on Saturdays. After the mother sold her store she sews clothes out at the store in Market Street.

"She was a very considerate wife. When her husband became sick she stayed home and took care of him. After she sold the store she spent most of her time in studying. When the husband died he left all of his money to her. Also the store he left to her.

"During the time that the mother was working at the sewing occupation the two eldest daughters helped her in their spare time. The youngest daughter stayed home and cooked their meals and at noon time she would bring it down to them."

The old woman continued talking about this and that. And because they are not of real importance I left them out. This old woman seems to be a good subject for an interview. And sometime later in the future I intend to write a story about her. If she will consent to it.

We all go to the movies for enjoyment. We see comedies, musical romances, torrid love stories and sentimental tear jerkers. Sometimes we wonder whether the story we see presented on the screen is true to life or not. Because the story is presented to us through the medium of the silver screen we are bound to be skertical in our views and in our questioning of the story. We are all familiar by now to the cinema version of the story in which the faithful mother gives up all in order that her son could be able to live a good and full life. We are also tired of the story in which the hero arrives in time to save the heroine from the clutching arms of the bad, ugly villian. And we saw many times on the celluloid the old, old story of the bad boy of the family who later in life became the finest one of all.

And because the following story of a young man is so similiar to the latter version, we can say that the cinema's portrayal of life is not entirely false.

This man was born over here in America fifty-six years ago. When a boy, his father sent him back to live with his grandmother. The boy was very disobedient and since his mother was dead the father could not control him.

The boy at the age of five was one of the naughtiest boys in the neighborhood. Whenever he was in one of his angry moods, he would snatch at different pieces of furniture and break it all over the place. He did not go to school and most of his time he spent tramping in the streets doing absolutely nothing.

The boy's father was working and he did not have time to take care of the boy. And the boy needed the care of a woman. The different friends of the boy's father said to the father that all little boys at the young age are like that. And that when the boy grew up he would probably laugh at his boyhood days.

The boy did not have a very good education partly due to his own fault and partly due to the early death of his mother. Whatever schooling he had was not of any importance to him. It took many years before the boy came to know the precious time he wasted in his early childhood.

The father's one ambition was to wish that his boy would develop some worthwhile occupation. He sent the little boy, who was almost six years old at the time, back to the boy's grandmother. And perhaps due to the fact that the boy was among strange people and in a strange land, he did not dare to be as violent as when he was with his father. He settled down in earnest and he studied hard. He studied the subject of herbs and the different things dealing with the medical profession. He was twenty-six years old when he graduated. His grandmother died just at the moment the boy was going to be graduated. The death was due to the aged and weakened condition of the grandmother and also to the fact that she was too happy.

The herbalist settled down in the city. He lived with his aunt. Years later they both became doctors. They stayed in China for many years and they made a good living.

The aunt took care of women in childbirth. And since Chinese people have many children she was always busy.

This bad boy has now turned out to be a successful man. He is hard working and intelligent. Any outsider would never have guessed that this same man was once a boy who cut school, broke furniture, and tramped around the streets.

In China after he graduated two years the man married. Six years after his marriage he came to the United States. He went into the herb business and made a great deal of money. Over here in America he married a young girl of twenty-two. His first wife in China did not bear him any children. And a Chinaman without any children was just as common as pink elephants in Alaska.

He married the girl and she bore him four children. Three girls and a boy.

The oldest girl is now married and she and her husband are living in San Leandro at the present time.

The boy revealed some of the characteristic strains of his father. He was not interested in the school work and he was very lazy in the activities of the school (a chip off the old block).

He always wished to go back to study. He urged his father to go but his father would not let him go until the boy had graduated from high school. The boy was in the grammar school at the time. He knew that he had to wait many years before he could go back.

After school the boy helped his father cut up herbs and he helped in the delivering of the goods also.

The boy's father was suffering from a chronic illness. And in the year, 1930 he died as a result of it. His wife sold the herb store to another Chinese man. She decided that she would take the whole family back to China. Her husband owned many houses back in China. And a great quantity of land also. Just when they were ready to go, the trouble between the Japanese and Chinese in Shanghai broke up their plan. They did not know how long it would last. As a result they gave up their plan for a year or so. They were all prepared and sold most of their furniture. They then took a little house and lived there. After the trouble between the Chinese and Japanese ended the family felt safe to go back and they did.

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He just was not interested in his work. And in his report every semester while he was at school he had very poor grades.

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The family with the exception of the youngest girl had departed for the homeland. They planned to come back here sometime in the future. The mother if she does not come back within a year, will never be able to come here again. The reason is because of a new law. If she finds that conditions back there are good and that her daughter could make a prosperous business out of her beauty she would stay back there and not have to worry about coming back to the United States.

The members of the family with the exception of the youngest one had now departed for many months.

Whether the young boy will develop into a successful man remains to be seen. If he has the courage and will power of his father he will be successful in future life. The mother's plan for the boy is to have him go to a school and study. After he has completed his education the mother would let her son come over here and go to whatever school he wished.

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"They eat two meals a day. And they do not eat much. And when the son goes to school the mother gives him just a mere dime for lunch money. And boy walks home from school in order to save carfare. Fortunately the school is not so very far from the house.

"The mother in the family was very ambitious. She had only been to school a few years when she was a girl. She did not know much. Every evening she made every one in the family review their work. She herself went as far as to hire a private teacher to teach her the Chinese language. She did not allow her son to go to the motion picture shows. And only on holidays did the boy and girl have any chance to go at all. Even then she did not give them enough money to go to the first run theatre. And the boys and girls had to go to the second run theatre."

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WHY?

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We wonder what it is that brings the Chinese over to this country. They come over to work, to study, to visit. And some say rather nonchalantly, "Because we wanted to."

This much can be said to be true. People who make a good living and have a good job rarely come over here. They are content as long as they have enough. They do not want more. When we asked a person why he comes over he will say that he will not come over if he had some dependable sort of work to do back in China. ~~Why should he come over if he has work to do back in China?~~ they asked you. And we listened and agree and say, too, why?

So it is no wonder that most people who come over are poor people. Perhaps they have the idea that this golden land promised much. But after many years of hard work they would be in the same position as when they first started.

Many of them often accused of saving money in this country and that when they depart they take all of the money back to their old land and spend it there. More often than not the accusation is unfair. It is true that some do save enough to go back to their homeland. But in most cases they do not leave this land millionaires. The amount of money they earned is not enough to reserve. The amount is so slight that it could be said to be of no difference.

My history teacher used to say, "Every cent that the foreign people earned they deserved. More often than not they are underpaid. They are the pioneers of this country. When the first railroads and canals were built the foreigners were the ones who did the hard work. They struggled and they labored. The money they got in return was the blood and sweat that they poured into their work. They all deserved every cent they got."

And we have heard, although we can not tell whether it is true or not, that in the days of the gold rush Chinese people came over to California in tiny junk boats. They braved the dangers of the Pacific without any fear. Some perished on the way. Others arrived safely. From them some of the present generations are descended.

And we have heard too that every nook and corner in this planet---there one would always find some Chinese people. We are a little skeptical about the last statement.

Many will be surprised to hear that in some of the very small villages the people do not know anything about the affairs of the outside world. In the little villages surrounded by the sky and earth the people live their routine lives generation after generation. They make no effort to raise themselves up. And while war rages, while dictators get assassinated, while political leaders rage back and forth, the little villages still stand as serene as ever. America to these people is the promised land. They know nothing about the depression.

Nothing about the financial situation. Even if they did know something they make no attempt to believe it.

Their one wish is to come over. All their wish, after they have come, is to have enough to sell and see their friends before they pass to the land beyond.

They make bold attempts to come over. Some succeeded. Others failed. Without doubt, there are many who entered this land illegally.

Over here the different people started different trades. The most common was the laundry shop. Another was the meat market. The food store, the lottery business, and many other professions.

Some and only a handful perhaps less become rich men like the man who owned the chain of dollar stores.

The typical family is one of six children, a father and a mother. They are not supposed to be rich (and that is not strange. With six children no one can be rich.) The father and the mother will be the ones who will work the hardest. The children are content to eat and live, not like the others do. The woman of the house would work and work. They do not seem to have any rest. It is no wonder that they look older than their years. Their faces become wrinkled and their hair gray and thin. They stand all kinds of hard work without any complaint. They could stand it. Life to them is work. Work to them is life. They make no effort to change. They worked all through the years. And when the sunset of life appeared around the corner they gathered up their few belongings and depart from the land. Perhaps they do not regret coming over here. Perhaps they do. However to die in their own land is their wish. Only this way could they die happy.

And the children? Are they of the same opinion? No. America is home to them. They are born here, raised here, studies here, and thrive here. Life for them is not all work. But work, with a little pleasure. They live in the western manner. They are not like the old men who are content to stay the same year after year. Life goes forward and the youth shall lead the way. They are the new generation. A little more educated. A little more forward. They become the leader of the family.

How many of their parents know geometry, or chemistry, or science, or art? Today the sons and the daughters are the ones who know such things. They feel superior to their parents in a way. Today who is it that decide what to buy, where to put it, what color it shall be? Truly, not the parents, but the children.

And that leads us to the following story:

But before we have a story, we must have a name for it.

The man is not old.

The woman is not an old woman.

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They are both young. Yet they already have six children. Three boys and three thousand dollars gold. In other words, three gals. The very, very formal way of calling girls in the Chinese language is thousand dollars gold. Probably the expression started in the olden times. In olden days, and today too, the groom before he gets married has to pay a certain sum of money to the girl's mother before he could be married. Some of them paid as much as a thousand dollars for a wife. So that even today the expression still lingers on. The girls are still called thousand dollars gold (are they worth that much?)

The man is forty-two. His wife is forty. Born in China, both of them. They've been through twenty years of married life. The oldest girl is twenty-two. Now, don't be shocked. It's just Chinese arithmetic. A Chinese baby is one year old when he is born. Sometimes two. The reason why, I don't know. This might explain why so many lived to such old old ages. And the children are all born in the California sunshine.

Yet despite that, one of the children died from an illness when he was still a baby.

The man of the family had been through all sorts of conditions. He had been rich, poor, broke, and in debt. And probably to balance that, he had been a business man, a cook, a store owner, a lottery man, a clerk, and last but not least a father.

The man belonged to the certain type of person who was always moving. He lived in Oakland, Berkeley, Vallejo, but never in San Francisco. He just no likee San Francisco. Or rather the children do not like to live over there.

Many years ago a man and his wife landed in the city of San Francisco. They knew a few friends over there. But they came over to Oakland to live. Here, three children are born to them. The other three children are born in different places, I mean in different cities.

Life to the man and woman was just ordinary. Work, eat and sleep would probably cover the whole subject completely. In the meantime the children are growing up. The oldest child is a girl; the second is a boy; the third, a girl; the fourth is a boy, the fifth, a boy, and the sixth is a girl because there is no other sex. The fourth child was the unfortunate one who died.

To support the family the father started a little grocery store in Oakland. The store made enough for expenses. It was only during the month of July that the store could be said as making a great deal of money. Why? Because July is the month in which the Chinese people like to buy things. In those few

Days of July the store made more money than four ordinary months.

The father finally bought a house with the money he saved up. He sold the little grocery store to another man. He got a job as a cook in a little corner store. There for three years he slaved in the heat of the little stuffy kitchen. By doing this work he soon gained enough experience that three years later he started a restaurant of his own.

He opened a restaurant in Oakland. It was a failure. Competition was too great. He sold his house and moved into Vallejo. There he opened a restaurant and it was a better success.

Because the children wanted to go to the Berkeley schools the father moved out. After the graduation of the older children the father again went into Vallejo to live.

The father learned the English language by ear. He never studied English at school or at home. But by contact with English speaking people he learned the language. And it is not a difficult thing to do. Many people learned by this method. They might not write well but at least they could speak it.

So that today the father is the one who does all of the speaking in the business. His work today is that of a cook. He is still interested in the restaurant business. It is not a huge place to accommodate great crowds, but a little eating place where one can eat with comfort. The man does all of the cooking. The wife does the washing of the dishes and the pots and pans. The girls are the waitresses. There is no rushing or hurrying because it is not necessary.

The son, he graduated last term, got a steady job. He gets pretty good wages too.

The youthful days of the man were just like any other little boy. There were years of school. And he did a little work when he was a young man.

And then his trip here and the different jobs that he did. And so today we find him a cook. Perhaps it would never make much difference if he had not come over. But it did make a great deal of difference to the children. Here, they have an opportunity to learn many things which they will never learn if they are back there. Perhaps it is for the best that the father came over to America. It benefited the children tremendously. If the children were back there, they would probably be living in little villages. And life for them would probably be more strenuous, not so gay and carefree as over here.

Now we will cite the fact that in a few days the city of Vallejo will be celebrating the arrival in that city of the general, who, not long ago, repulsed the Japanese at Manila. There will be a great reception and celebration. Many who heard about

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the general will have a chance to see him in person. The general is taking the trip as a sort of visiting trip. Nothing official about it.

We, over here have a chance to see a celebrated person who won the admiration of the people by this brilliant display of military strength at Shanghai not so long ago. We will have a chance to talk to him, perhaps we can acquire an autograph.

If we were living in the tiny hamlets back in China we would never have a chance to see him. We can assume, and rightly too, that some of the places in Greater China probably do not know anything about this general or what happened that made him so famous.

The man is going to invite the general to dinner if possible.

What we are trying to point out is that we, over here, separated from China by the Pacific Ocean, have a grand opportunity of seeing the general while back in China in their own land the people would probably never have a chance to see him.

Many years from now the man would probably be still working as a cook. And the wife will still be with him. No chance of divorce here. They are not like the Hollywood stars who marry three or four times a year.

We are still in doubt as to why they came over. We try to make it as clear as possible. If anyone asks us to explain, we will nonchalantly say, Why?

Ignorance gives us the meaning that not knowing anything is being ignorant.

We who are born in America know that "La Traviata" is an opera, that "One Night of Love" is the current smash hit. We know too that Greta Garbo is a Swede and that she is accused of starting the expression of "I tank I go home." We know that Shelly is any important poet. That Hamlet is considered a perfect play. That Anthony Adverse is a best seller. That Shirley Temple is the newest cinema sensation. We know too that the earth revolves around the sun, that there is a possibility that some sort of life exists on the planet, Mars, and that man was once a savage roaming around the earth with the dinosaurs for companions.

We consider ourselves as brilliant and intelligent because we know all these things. We consider anyone who do not know these important things as ignorant.

This man is called an ignorant man by his friends because he had never been to school. He does not know one Chinese word from another and he could not write Chinese at all.

To a Chinese man, we, who do not know what the twenty-one treaties were, or how many provinces there are in China (if there are any left) are considered ignorant in their point of view. So we have come to the conclusion that just because we know more than someone else does not mean that we are smarter. If we do not know as much as the other fellow, that does not mean that we are ignorant. It's simply a matter of we know and we don't know.

What does a Chinese man care about the formation of matter. What care they if matter is composed of molecules and that molecules are composed of atoms and that atoms are composed of positive and negative particles. What does it matter if water is composed of oxygen and hydrogen, two of the most important elements of nature. Or what does it matter if there are two different kinds of elements. The discovery of heavy water was made possible because a brilliant scientist believes that hydrogen has a heavier isotope.

It doesn't matter if Dostoievsky wrote "Crime and Punishment". It isn't of any importance if "Notre Dame of Paris" is called one of the masterpieces of the world.

For of what importance are these things to them? They never heard of them and they probably would not care to know.

We appreciate the works of Hugo, Shakespere, Wordsworth, Dumas, Voltaire and Maupassant. Not because we are high-

Ignorance

browed or cultural, but because we are taught to like them and we do.

If this man were taught in the American schools and given the same kind of education we had, would he not too know that Lady Macbeth is one of the most despicable woman to know. He would know where the expression, "To be or not to be - that is the question," came from, would he not? He would know that Main Street is a Nobel prize winner and that Bobbie Grayson is an all-American halfback.

Unfortunately the man is not taught in the American schools and he does not know these things, but that does not mean that he is ignorant. He is perhaps bright in his own way.

So now the story of an "ignorant man" starts.

He did not have any education because he never had the opportunity to learn. His parents were poor land folks. The moment that the boy could work the parents made him go to work on the land, and the entire boyhood of the young man was working on the dirt, sweating under the sun.

When he was of age the father found a wife for him. A wife who could help with the toils of hard work. A wife who could raise a big family.

Getting two persons to marry is one of the easiest things to do in China. There are many old women who do tht sort of things and they are called go-between. The man was finally married to a woman.

The man saved every cent he got. He wanted to come to America. For many years he worked in the land that his father gave to him. When he came over, he sold the square of land to a friend of his. When he arrived in America all the money that he had was the amount that he saved up and the money he received for the land he sold.

He went into the country to work upon arrival here. One of his cousins owned a ranch in Walnut Grove.

The man lead a sort of farm life. Work was hard but the man was used to it. His wife was in China all this time. She lived with her mother. For many years the man worked on the ranch. As of old he saved his money. Soon he got enough money and he brought his wife over here to live. The wife helped him with the work. The had three children. One boy and two girls.

During this time the man learned how to drive the automobile. He went to the neighborly cities and towns to deliver the goods.

Ignorance

After many years in the country the husband managed to make a great deal of money and he decided that it is about time that he should enjoy himself. He moved out to Oakland to live. And he had stayed here ever since. Since the man was not well educated he did not find a good job. He was hired by a laundry shop for one year. He wanted a better job and he left the laundry shop.

When this man came out to Oakland, he gave up driving an automobile. Out here in the cities the traffic is more concentrated and the chances of not running into an accident is very slim..

Besides the man do not understand the signals and signs of the city. He would not drive an automobile in the city for any amount of money.

When he came out to Oakland he sold his ranch to a buyer. Of course he did not get as much as he wished but he wanted to get rid of the place and he sold it. Another man offered him a higher price for the place, but the man did not sell it to him because he was not as closely related to him as the other man who offered him a lower price.

The man sold the ranch and the old tin can which was once an automobile. The whole family came out to Oakland and for the first few weeks they lived with the husband's relatives.

Afterwards the husband rented a house. The rent was very cheap and he could afford it. The wife sewed clothes as at that time that was the only thing that was open to the woman.

For the first months the man could not find a job that was suitable to him. He could not do any job that demanded a understanding of the languages.

Finally he got a job in a meat market. The man was strong. His job was to carry the cows and pigs that were already slaughtered into the meat market. This job demanded great strength and the man could do it as he was used to hard labor.

He worked for five years at the job and he left and went to another store to work. But by this time the man had acquired a great deal of knowledge. That is, he could speak English and write a little. His new job was a much easier job. All he had to do was to deliver bills and collect money. He got better wages and the job was not so hard. He is still working at that store.

He had a narrow escape not so long ago because of the strike.

Ignorance

It was Saturday and Saturday was always a busy day. The store was opened at nine o'clock in the morning. Suddenly from out of the streets from nowhere appeared a group of communists. All were men. They gathered around the meat market. The group of radicals were around forty years of age. There were about thirty or forty of them. The people who worked in the store knew that trouble was at hand. Just the night before, the See Hoy Low, the Pekin Low and the Asia Low were molested by a group of men. Perhaps the same group that was staring today at the windows of the meat market. The boss gave the order that if any of the men from outside should make trouble, then the workers in the store should not try to resist them because the group was so large.

Suddenly out of the thin cold air the crackling of glass could be heard. A stone brick was flying through empty space. The critical moment had arrived. The group of men lead by two savage men rushed into the store.

There were shouts and oaths hurled everywhere. All of the workers immediately ran out of the store. One man try to resist the group of men. He was badly hurt and almost killed.

This man, whom we are writing about, was a little late in going out of the store. He received a terrific blow from one of the communists. However, he was wise enough to try not to hit back. For he was wise enough to know that the looters were not fooling. No sir. So he escaped before other men could deliver any more blows. The whole store was looted. The men carried away as much of the goods that they could carry. Scales costing hundreds of dollars were badly smashed. Meanwhile spectators in the streets were watching the whole scene with staring eyes. They could hardly believe their eyes. The workers of the store stood there helpless doing absolutely nothing. When the group of men departed the store was in a mess. Windows were smashed, tables upturned, and meat missing. The man that was badly hurt was carried away to the hospital for treatment.

The store lost around a thousand dollars because of this one happening. But what could be done. Many restaurants around Chinatown suffered the same thing. The store was closed for one week. During that time new windows were put in and new scales were bought.

There were all kinds of troubles.

For that month no one in the store received any wages.

The man explained why.

Ignorance

"Someone had to pay for the loss. So a plan was put up. Everyone of the workers agreed not to receive any wages for that month. It was because of the cooperation of everyone that the store was able to continue.

"It was a blow to everyone to have this happened. Who would have thought that the strike would affect us so. It was indeed fortunate that the strike was over so quick. If it had continued over a period of time we would not know what would have happened to the store.

"Just because of a little trouble the store lost almost a thousand dollars. If trouble were to happen for one whole week, the store would be completely ruined. And probably everyone concerned would have lost his job. Fortunately it did not happen.

"In times of upheaval we do not know what to do. I sometimes wondered why it is so hard to make an easy living. There always seems to be trouble. If it isn't this then it's that.

"In China I used to see people struggling along to make a living. They had many children but they seemed to be content and happy.

"I came over because I wanted to work here. I suppose most Chinese come over to work. We hear so much about America that we are influenced by the talk and something is always urging us to come here. And now that we are here we know that this is a fine country. In China men are like machines. Most of the hard work which are done by machine here are still done by hand in China today.

"We who come over here lead a more leisurely and easy life than the farmers in the remote sections of China.

"I think that when China becomes stronger and brought up to date then the poor people would not have to work so hard. People would be able to have higher wages and living conditions would improve considerably. Then perhaps not so many would have to come over to this country to work."

For a so-called ignorant man the man was quite intelligent. He is one of the many Chinese man who did not receive schooling in their youth. He is working and making a living. And he is educating himself because of his contacts with people. And now after ten long years in America, he find that he can speak English and could write a little.

So he is not so ignorant after all. For under his head there is a brain.

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A Story

Jon Lee

There are all kinds of laws in this land of ours. Perhaps the most complicated of them all are the immigration laws. They change almost every year, perhaps more often than milady fashions.

The laws managed to keep out too many foreigners who otherwise would crowd this golden state to capacity.

But this young man was one of those fortunate who came over before the law was changed. He is the son of the school teacher whom I wrote about not so long ago. In former years a teacher has the right to bring a son over according to the law.

Twenty seven years ago a little chubby boy was born in a little village in China. There was great rejoicing. For the father and mother were celebrating the arrival of the second son. The mother had already given birth to a son and a daughter. Now the gods were good and a second son was being blessed for their happiness.

And the name of the boy was immediately placed in the honorable book of the family known as the family tree book. Here in the yellow, dusty, aged pages were contained the names of the fathers, grandfathers, great grandfathers, grandmothers and great grandmothers and names of ancestors reaching at least five hundred years backward. Everyone who was born from the same man had one of these books. Fathers copied the names out of the original. And their fathers copied it from their fathers. And every time that a member of the same family gave birth to a son or if a member of the family got married their names will be added to the long list of names to add to the glamour of posterity.

There still lingered in the memory of the young man many episodes of his childhood days. He remembered that he had a hard time learning to hold the chopsticks correctly. He never had conquered the correct way of holding them as yet. People still laughed at him at the odd way in which he holds them. Therefore whenever he had a meal he used a knife and fork. Picture a man eating rice and holding a knife and fork.

School. Years of it. He was thoroughly trained in the studies of the old classics. Even though he studied in a private school the father was a great help in the education of the boy. The father was in America most of his time. But in the time that he was back in China he helped the boy with his studies. On one of his trips back to the homeland the father brought the boy over.

The father planned to have the boy attend an engineering school. However, before he sent the boy to the University of Michigan, the boy was obliged to work. He saved most of his money and with it he managed to pay his expenses at school. But before he went to school the boy took a course in English speaking. He was not quite familiar with the language. During the school semesters the boy worked at odd jobs. He graduated in 1927. He went to another school. He graduated there with high honors.

The young man has a good command of the English language but he has a very faulty pronunciation. He speaks Chinese with a sort of poetic quality. He could write beautifully. He uses wise sayings instead of ordinary words. Knows a tremendous amount of famous old epigrams. Uses them in his conversation. In Chinese speech the trite epigrams are considered the best. In the English language it is best to avoid triteness in speech and in writing. Not so in Chinese. The older the saying is the better educated you are considered. Many of the old epigrams were handed down from centuries ago. Today a student who could use and understand the wise sayings is always looked upon as one with a good education.

The man does not indulge in any sort of physical exercise. He is only of slight build but strong and sturdy.

His father had always said that under no circumstances would he allow his son to become a teacher. The father said that the students are getting dumb and more dumb each year. And that if a student did not learn to the complete satisfaction of the parents the school and the teachers are the ones to be blamed. He pointed out the fact that years ago students were studying twice as many subjects as today. The students in those days went to the English schools also. They had little difficulty in finishing their work. But the students today are different. They could not finish their work if there is too much. Because of that the school dropped many of the not so important subjects but still the pupils complained that the work was too much for them.

The school increased its size because of the number of new students. And one person could not take care of the teaching. So the son is now helping the father with his teaching. The son teaches the small boys and girls while his father teaches the older boys and girls.

The son is a civil engineer. He is an expert architect. During his last trip back he aided in the building of a dam. In his scrapbook he keeps account of all of the modern engineering feats. It is the duty of an engineer to keep track of all the modern improvements in the world of science. At the present time he is making notes and collecting pictures of the Golden Gate Bridge in his scrapbook.

The man has a hobby. He is an expert photographer and also an expert developer of pictures. He learned how to develop photographs from a friend of his. The finished product compared quite favorably with those of the commercial companies.

Many times he has friends who asked him to help to develop pictures. And he always obliged. If a great quantity of pictures were to be developed the total amount in cost would be very slight. It is foolish to develop a few pictures at a time. The wise thing to do is to develop a great amount at a time. In cases where he had one or two films to develop the man would wait until he had other pictures from other friends before he would go ahead and develop the.

He has a whole box of photographs which contained scenes of every single place that he has visited. Niagara Falls, Yellow Stone Par, Washington Monument, Lincoln's Monument, Grand Canyon and many other famous sites. He visited all of the famous parks in America.

His father believed that traveling is one of the finest ways of acquiring education. He urged the son to travel as much as he can. Someday the son wishes to travel around the world and visit all of the strange and haunting sites that he reads so much about. He would like especially to visit the remote interior of China. Tibet, the land of the Lamas. Mongolia, the primitive frontier. He had never been out of Canton.

In the years that had gone by the family was very very rich. That was in the time of the boy's grandfather and great grandfather. The family is by no means poor now, but the grandeur that was once is no more now. Like the tidal waves that go up and down so does the different generations follow suit. The fortune acquired by the fathers would be spent by the son. And the grandson would probably store up a fortune that would be spent by his son. And so on and on and on.

Many families started from the land. There they worked and slaved year after year. Little by little they worked themselves upward until the grandson of the man who worked on the land will be a business man.

As far as this man remembered he knew that he is descended from a very rich grandfather. And his grandfather descended from a rich father. Probably in the the dim, dim past the ancestors were poor people working on the land. And by sheer work and labor they raised themselves up so that today not one of the

descendants is a farmer. The man does not know definitely the history of his ancestors. He hears a little from his father and a little from his grandfather but it was not enough for him to really know the actual history of the family.

It is interesting to know the rise and fall of the different families but at the same time it is one of the most difficult things to do. Because nobody keeps track of it. The only possible way in which a person could know anything about his earlier ancestors is by mouth chatter. And this method is one of the most undependable. Many many important things are lost this way. By the time the late generations come along they will know nothing about their earlier folks.

I can say that in my case what I know about my earlier folks is next to nothing. And doubtless with other families the same holds true.

This man took up engineering because his father told him to do it. The father believes that art and music and other subjects are worthwhile. But in view of the fact that the homeland is so far behind in time and position, the best thing to do is to have people who could help in the building up of the country.

The man said, "It is not so easy to be a civil engineer. Especially if one hopes to make a living of it in China. One has to know all the terms in both English and Chinese accurately. That is very necessary as many do not know the English language.

"There was once a boy whom I knew who took up a course in engineering. He went back to China. He got a job. But he did not know how to express the English equivalent in the Chinese. The fact that he did not know the Chinese language is the deciding factor of his unemployment today.

"A civil engineer is a conqueror of the elements. He is bringing the elements of nature under his control. He is a fighter, a builder, in order that industry and commerce and traffic may be more easily carried on. He designs, locates, and builds dams, railroads, skyscrapers, and if there is a barrier in the way he takes care of that.

"He constructs dams, builds inland waterways, for the purpose of irrigation and water power. All of these works come under the supervision of the civil engineer.

"Our country could use many more engineers. We need people who could speak the Chinese and English language. The time will come when the Chinese could build bridges and dams by themselves without the aid of any outsider.

"Our country is slow. Too slow to match the pace of the ever changing world. Our people is too patient. They are ever content to let things go as they are. We must move, we must hurry, we must build if we do not wish to be lost in the kaleidoscope that is time. Times are changing fast. The slow countries will be the ones who suffer most. The political situation all over the world is

getting to be critical. The affairs and the happenings in the last few years are like a cavalcade yet through it all sounds the mighty tread of history march.

"What we need now is civil engineers, mining engineers, bankers, and people familiar with the business and economical side of industry. The art and music and other miscellaneous and less important subjects could come later but at the present time we need to build and change as rapidly as possible if we wish to avoid falling into the abyss of destruction."

Thus did he end his stirring but interesting speech. I was aroused by the fiery way in which he spoke. Perhaps in the future the next best thing that I could do is to take a course in engineering.

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Long ago there was a certain woman who used to be seen in the streets of Chinatown. She was dressed in a very fantastic costume. On her head she tied a red handkerchief that was very big. Too big even for Jimmy Durante.

She did not walk on the sidewalks. Instead she walked on the streets where the automobiles and bus passed by unceasingly. She wore a dark and very heavy cloak of blue wool. She never wore shoes, instead she wore the strange woolen slippers which no one as yet have seen the like of. Once in awhile she pulled a child's coaster which was covered with a heavy cloth of burlap.

On rainy days she wore a great big straw hat shaped like a pancake with a pyramid effect. It was very big and it served as an umbrella.

Whenever this woman walked on the streets everyone stared at her, even the Chinese people.

It was the same old woman who told me about her former boss who told this story.

This is a strange world. There are all kinds of strange and unbelievable things and people. We sometimes think that the drama that human beings enact is more fascinating than the brain work of any famous author.

Most anyone knows about this strange woman. This woman used to walk on the streets of Chinatown looking neither to the left or to the right. She walked and walked. Her face was brown^{ed} by the sun. Her hair was never combed. Always rain or shine she had the big red kerchief on her head.

She was once a beautiful and rather charming woman. But something happened that was destined to throw her into the depths of human

sufferings. I sometimes wondered if she herself knew what had happened to her.

When I was small about six or seven years of age I remembered seeing this woman walking around town. The last time I saw her was about eight or nine months ago. She was the same woman with little or no change.

I remembered not so long ago either that I saw her at the seventh with a pail. She was getting water from the park drinking fountain to bring home to use. She was a daily visitor to that park.

She used a lot of water. Why no one knew. She lived in a house with a very old woman who could hardly talk. That old woman was alone and this strange woman was alone. Both were quite strange. They lived in an old house which was very dark. Absolutely no sunlight penetrate into this quiet dwelling. Often when I passed in the streets I looked up at the window and saw the two old woman sunning themselves. They were an odd couple. So strange and so far apart from the rest of the world.

This strange woman could not speak. She talked with audible but not understandable sounds. She reminded one very much of Quasimodo, the hunchback in the story, "Notre Dame de Paris."

She was a woman, but she appeared like a creature. Like one of the witches of the olden days. If one had never met her and suddenly met her on a dark street, one would think he was seeing an apparition from the world beyond.

It was about twelve years ago on a dark night that changed everything in the life of this woman.

It was nothing strange that happened. But it did enough damage. It was the turning point of this woman's career.

That woman was living right next to the Shrimp Company at that time. At that time the Company was owned by the former boss. He had been in business for many many years.

The story of this woman is very strange and rather unbelievable, but it is absolutely true and told by an another woman who knew this woman very well indeed.

It happened that the group of old women were gossiping again as usual. I happened to hear an old woman speaking about this strange woman. Immediately I made her tell the story as complete as possible.

She talked and the group of women listened even though they had heard it many time.

I was anxiously waiting for the story to begin because I wondered many times about this woman. Here at last the truth story is told. And so lend me your ears.

"In China in the olden days children, mostly girls were kidnapped whenever no one watched over them. These kidnapped girls were then sent to foreign countries or they stayed in China under the management of the kidnappers.

"After these girls were taken away from their parents at an early age they were sold over to people who made it their business to train the girls for a lewd and licentious life.

"About forty years ago this woman, when she was a girl, was one of the victims to be kidnapped by the group of kidnappers. By one way or the other she was sneaked into this country. At that time she was about six or seven years of age.

"She was sold to a woman for a large amount of money. The girl was trained to be a toy for men. The woman who bought this girl was the manager of her.

"The girls who were sold were usually beautiful and young. These girls could not do anything about it. They had no friends nor relatives here they knew. They had to do what they were told or else they starved to death.

"The young girl grew up and soon she was old enough to start making money. The manager took her around to the different cities and not long afterwards she arrived in the city of Oakland. Men were crazy about her.

"The young girl continued with this sort of life for many years. The manager was still taking care of her. But this kind of life was beginning to show itself in the appearance of the girl. As the years went by she was losing much of her beautiful looks. But nevertheless many men were crazy about her. Especially one.

"One night the old woman was away to the city. The young lady came home. Alone. She was living on a very dark street. She was opening the door when suddenly she saw a dark shadow behind her. She turned around and there was a man with a lusty look on his face. She had never seen this man before. The man took all of her jewels and money and then forced his way into the house. The lady was about to scream when a gun suddenly loomed in front of her. She could do nothing.

"The man forced the lady inside. The lady tried to repulse ~~but~~ but it was of no avail. The hours passed by. Stars came out and the night glided silently on. The old woman was still in the city.

"The man came out of the house at a late hour taking all of the jewelry and money.

"The next morning the old woman came home. She found the young lady in a sad and gloomy appearance. Her clothes were all torned

and her hair all disarranged. Her eyes held a hollow look. Like the eyes of one who had seen a ghost and had not recovered from the shock.

"From that day on the lady was not the same. She seemed to have lost her mind. She avoided men. They no longer were a fascination. Then as the days went on she lost her voice. She could not speak clearly, but she could make audible sounds like an animal. She did not care how she looked. She no longer used powder nor rouge which were once so effective in luring men to her.

"She was like a crazy maniac. She dressed up in odd-looking clothes. Then as the years went by, she was a faded flower who no longer had the satin smoothness of youth. At this time the manager left her. She, the strange woman, was ^{no} longer of use to the manager. The strange woman was left alone without any money or home.

"She was later driven out into the cold streets with no one to help her.

"Now it happened that the boss's wife took pity on this woman. The wife let the strange woman work in the shrimp business. Picking. She made from fifteen to twenty cents in seven or eight hours work. She did not get any pay. Instead the wife let her eat at the place.

"And sometimes the strange woman help^{ed} the wife ~~delivered~~ goods with a child's coaster.

"The strange woman was living then with another strange old woman. The rent was very very cheap and the wife helped her paid it each month. Years after years. Months after months. Days after days the strange woman continued with this life.

"She never is seen without that red kerchief on her head. Even when she walked on the streets she talked to herself all the

~~the~~ time. She rarely walked on the sidewalks. She as a rule walked on the streets. She did not care a thing about automobiles. When the cars passed by she paid no attention whatsoever. At night she played with water, why no one knew. One month she used over ten dollars worth of water. From then on the old lady who lived with her always locked the kitchen at night.

"Then the strange woman went to a nearby park to get her water. The parkman there even helped her. When the parkman was not at the park she used a little drinking cup to get the water. She filled the cup up and then poured the water into the pail. It was slow and tedious work, but the woman did it everyday for years. She made two or three visits each day to the park.

"Sometimes on rainy days she would come to the wife's place and get water. The wife always gave it to her. What she did with it, no one knew.

"The woman was a very slow worker. She could not pick shrimps quick at all. While she was picking she was always humming and muttering strange sounds to herself. She never made more than a quarter a day.

"Whenever anyone of the worker~~s~~ tried to talk to her she did not ~~paid~~ ^{pay} any attention to them. She just went on humming and muttering as though there ~~were~~ ^{was} no one around her. On the streets she stared at people. She shook her head up and down while walking. She was a lost woman.

"She never went anywhere. She stayed in this city ever since that unforgettable night. She had very few friends. But no one went to see her. Day in and day out she went to the park or to the company to get water.

"And as the years went by she was getting old. Her face became dry and sallow.. Her body lean and bony. She was just a shell but still alive. At this time she complained about pains on her hips and spine. She refused to see a doctor. She doctored herself with goose quills and strange ointments with a very disagreeable odor. And whenever she came around everybody near her was completely nauseated by the terrible foul air which accompanied her.

"She got well after many months of illness. She was much thinner and her face held a ghostly pallor.

"Then the wife sold the store. And the strange woman was not to work there anymore because the children were afraid of her. So everyday shrimps were delivered to her at home. And she brought it back whenever she finished with them. But she still came once in awhile to get water. Pails of them.

"The woman ^{with whom} she was living with died. And she was left alone. Some ^{friends} ~~friends~~ of hers took it to their care to see that this woman was given a home and care. She was sent to a state institution. She went there without knowing where she was going. The friend told her that she was going to take her to visit some strange sight. She did not wish to go in the beginning. But by sheer force she was put into an automobile and taken there. And today she is in that place. We are all ^{there} wondering whether she has water there to play or not. She had been there for many many months now. What she is doing ^{there} today, no one knows. No one goes to see her because she probably would not like to see anyone. Without doubt she ^{is} ~~was~~ alone and apart from everyone there."

Here is a story of the utmost strangeness. A story of passion and lusty love. A story that will challenge anyone's imagination.

A strange story of flaming love. Daring. Unafraid.

With a passionate and piercing voice the old woman exposed this story of lustful lives and wasteful ways. She drew a picture of sinful prodigality and held it up as what happened to innocent girls of bygone days. And then in bare and rugged speech she talked about the bleak and miserables lives of the wantons.

It is like a story of fiction--daring and vibrating. But it is of the utmost truth.

To really understand the live of this strange woman we ^{must} ~~had~~ to go back years and years, back to old China. Many girls in those days suffered simply for the fact that they were girls. They were kidnapped and sold away to people who made use of them for the purpose of assignation.

Many many girls ascribed their ruins to this sort of life. Now we can not tell whether girls are still being sold and kidnapped for this purpose or not. But we do know that the authorities are taking care that no such things will ever happen ~~ed~~ again. In time doubtless this evil profession of selling and kidnapping girls will be abolished.

Meanwhile the story of this woman still lingered in our minds with a haunting memory. A story which we will remembered ~~ed~~ for many years.

So sorrowly we will end this story hoping that no one else will have to suffer ~~ed~~ like this strange woman had suffered. And just because of a man.

The man must be still alive today little knowing what a single night could do to change the life of one into despair and utter hopelessness.

CHINESE

THE CHINESE THEATER

In old days the Chinese had no regular theater. Theatrical entertainment took place on special occasions, such as a harvest festival, or the conferring of a degree upon some great scholar. For these occasions an engagement was made for some troupe to appear in one of the cities such as Canton City. A stage had to be specially constructed, likewise the small buildings for concessions. All these were temporary. Nowadays there are permanent theater buildings based on the old models. These resemble the ball parks in the United States. They are divided into three sections, the middle one of which has standing room only, and admits spectators free of charge.

The only Chinese theater in the United States is situated on Grant Avenue in San Francisco. Until three months ago there were two -- the other one being on Jackson Street. The existing one is known by the name of Mandarin. The Mandarin was for a long time dark, but recently a group of players arrived from China and Chinese theatricals are again being given. It is a well-known fact that a theater in San Francisco's Chinatown is usually a financial failure; but the promoters always hope for the best. The players work on a commission basis.

The theater here is, of course, built in accordance with regulations governing public buildings - thought being taken for safety in case of fire and so on. In spite of this, old-

ly. On Saturday evenings the performance frequently lasts until one o'clock. As children are admitted without a ticket when accompanied by parents, the place is frequently a bedlam - the youngsters running around, visiting neighbors, and exchanging sticks of candy and other childish delights. The management seldom dares to complain, for Chinese parents are extremely touchy, and will easily become wrathful if complained to with regard to the capers of their offspring.

Many tourists visit the theater on Grant Avenue, and gape at the strange goings-on. Sometimes an underworld character from the region of Eddy Street or from the nearby North Beach drops in, with his moll. Also women of the night are seen there. Thus the visitor, say, from Iowa, has the satisfaction of seeing something, some glimpse, of the San Francisco underworld, while he looks at an Oriental spectacle.

As for the plays themselves, these are all based on some historical event that took place in China thousands of years ago. There are practically no stage settings. You must use your imagination; and while you see only a chair and table on bare floor, you must imagine that you are in reality looking upon a strange wood in Kansu. Your imagination is assisted by a sign saying that it is a wooded country; that is all. The pantomime of the players helps, of course. A character is supposed to be crossing a river; he makes motions as though

wading in deep water; or else he simulates rowing a boat or paddling a canoe. Or perhaps a character is supposed to be entering a house; he bows his head a little and lifts one foot from the floor. When he is supposed to be leaving the house, he again lifts his foot. The first character appearing on the stage explains what is coming by a song which he sings. Usually he sings in Mandarin, but sometimes in Cantonese. Without understanding this song it is very difficult to follow the play. Often the player wears a mask, without uttering a sound. He merely makes a few movements with his hands, and then retires. Once on a stormy day the audience was very small and the actor was so surprised that he made a remark. This was heard by many people in the audience. After the shouting had subsided it was agreed to penalize the actor and the company both. An extra performance had to be given in order to placate the audience.

CHINESE STREET SCENE

The strong smell of fish, roasting pork, tea, and other mixed odours hung in the hot sultry air of old Du Pont Street.

Old Chinamen sat in carved dragon chairs and meditated and mumbled to each other. Pouchy Chinese women wobbled in and out of dark musty doorways, their stumps echoing down the corridors.

Sightseerers dodged around vegetable, fruit, duck and chicken crates piled high on the edge of the sidewalk. Everywhere were greasy sausages and herbs hung on endless strings. "How thrilling," some feminine voice would say "they say San Francisco Chinatown has a mysterious underground city, I'd just love to see it."

The high melancholy notes of an Oriental instrument floated from an open window. Baby clothes hung on the fire escape and brilliant potted plants stood in rows on the window sills.

A group of Chinese children sat on the curb and chewed lichi nuts. A small fellow with gayly decorated pompon balls perched high on his bonnet, ran out into the slimy street to pick up a stray nut. His mother darted out, picked him up, wiped his face, arranged his colorful bonnet and toddled off on her mutilated feet.

Painted women in flashy clothes, some young, some not so young, some bright eyed, some dull eyed. Some despairing and some hopeful, all hustled toward the night dives where they would make enough money to keep "my man" in luxury.

One of these professional women, member of the oldest profession in the world, slowly walked along the cluttered street. Every now and then she looked around as if in search of something or someone. Presently she stopped and addressed a young girl who was interested in one of the window displays.

"Would you please do me a favor" said the painted lady. "Yes, if you will tell me what it is first." replied the young girl. The painted lady held out a cheap rosary and said "Take this up to the corner church and have it blessed. I will give you two dollars, one for yourself and one for the Priest."

"But Lady, I am not religious, and the Church is not far away. Surely you could take it up there yourself." replied the young girl. "Please, little girl, take these beads and have them blessed, I don't care how you do it, but do it for me. I will meet you near Lee Sings joint, now hurry."

The young girl held the crucifix tightly in her hand and darted in the direction of the church. She slowly walked up the steps, and into the church. The church was empty. She stood in the silence of the cathedral wondering what to do. Suddenly and in a determined manner she walked toward the marble stand of holy water. Taking the beads she carefully dipped them three times saying, "Bless you, your owner, and God help the others like her."

Carefully the crucifix was wrapped in a small handkerchief and down the street she ran in the direction of Lee Sing's joint.

Dr. Paul Radin
Jeanne Le Breton

Sept. 30, 1936

CHINESE STREET SCENE

In the dark doorway she handed the handkerchief wet with holy water to the strange woman.

"I did it my way" said the girl. "Goodbye kid" said the professional lady as she disappeared into the darkness.

fixed rate of rent, for the land was divided into numerous "fields" and given to the highest bidder. A specific day was fixed during the New Year holidays for this bidding. All peasants who wanted a field to cultivate for the current year had to go to the village hall in person and bid for it. Rents were usually paid in advance. If the peasant had no cash in hand, he borrowed it from some rich man, and, of course, had to pay a high interest on it.

This briefly was the general economic set-up under which Chen was born. His grandparents had rented their land from the village commune. And it was due to this system of enslavement, so Chen contends, that he and his ancestors were exploited and oppressed for so many generations.

When European countries began exploiting China in the interests of their imperialistic progress it was the Province of Kwantung that first felt the impact of their expansion. In the wake of the imperialist invasion, commercial capitalism developed very rapidly. Side by side with the old feudalistic commerce of the village, there thus emerged the small business class, resembling somewhat the burgesses of the thirteenth and fourteenth centuries in Europe. About five miles from

9 Conversation was transferred from
Christianity & Confucianism to
Communism & Mr. Wang was reminded that
the Communists were blamed for a good deal
of the present unrest in China.

("Yes," he agreed "the Communists
would appear to be causing trouble over
there & here? Well there is a Society here &
it goes by another name but the members
are really Communists and the same &
causing any trouble among the local
Chinese? None at all. The members
could not of they tried. I do not
think there are more than about
a dozen members &"

Mr. Wang had signed his papers with his
initials "W. M." instead of his full name with the
family name first - Chinese fashion. He was asked
the full name.

("The initials 'W. M.' will do," he replied, "that
is common practice.")



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A native of China, he arrived here as a child with his father and mother. He went to school until he was thirteen years of age, when he helped his father in a small store in the Finney District. After working there for five years, he obtained a better position in a large store owned by a Chinaman, dealing in general merchandise. He received twenty-dollars a month salary for packing and unpacking goods. As things were very cheap at that time, he was able to save enough to go to China. He went there to secure for himself a wife. He did so and returned in six months and went to work for the same employer with whom he was employed before leaving for China.

By this time his salary was increased to thirty dollars per month, but he says that his family increased faster than his salary, and he continued trying to make both ends meet under circumstances conditions until his oldest daughter married a Chinese truck gardener at Hien. The remainder of his family of three boys and three girls stayed at home, the older boys helping by doing odd jobs between school hours and after school and thus lightening the burden until the depression set in, just when things seemed brightest.

He told me his daughter who was married to the truck gardener was getting along well and offered to give him work, but since he was not accustomed to country life he did not like to go there. He said that as long as he has been able to go this far through the hard times, he will continue in San Francisco.

He is now occupied hauling rock for the construction of a
new sea wall along the Yacht Harbor, so we are brothers in distress
He informed me that "by'n bye hip good times", and I parted by saying
that I hope he is right.

May Chan was born in Quang Nam, China. Shortly after she was born, her petty-bourgeois parents were converted to the Christian faith. May Chan explained that the change of faith was probably due to the demands of the commercial world in which her father lived. Her father was a merchant, and it seems that he believed he could move easier in the realm of commerce if he were converted to Christianity.

At the age of eight, May Chan was sent to a Methodist school. She remained there until she married. During her eighteenth year, a merchant friend of her father was visiting in Quang Nam with his son, John Wong. A marriage was soon arranged for May Chan and John Wong. Though the two families professed the Christian faith, they still clung to ancestor worship. May Chan and John Wong were married much against an inner protest. Later John Wong confessed his love for a girl living in America.

Soon after the marriage, May Chan and her husband and his father left for America. They came directly to San Francisco where John ~~Wong's~~ Wong's father controlled a partnership in a small import business.

Owing to May Chan's Christian training and education and because she had heard so many exalted stories about America, she was greatly enthralled over the idea of living in America, a Christian country. Her first two years were filled with great joy, although racial discrimination was puzzling. Also, she explained, the degradation that prevailed in Chinatown caused her some wonderment. However, it was

not until some years later that May Chan began to know the gap between Christian theory and Christian practice.

In 1917, her first child was born. A few months later John Song left to take part in the World War. This was the beginning of the great struggle for May Chan. Life was beginning to touch her. The love of peace which she had received from Christian educators now became a burden. During the last part of 1918, May Chan's father-in-law died. May Chan sold the interest in his business and withdrew into a life of seclusion, awaiting her husband's return from the war.

Her husband returned in 1919. Gassed and badly wounded, he immediately went to a hospital where he remained for over a year. In the meantime May Chan started to work in a private home so that the money received from the business could be saved. Soon after her husband left the hospital, they bought a restaurant. Two years later, they went bankrupt. May Chan returned to her former employment, and her husband became a cook in the same restaurant which they had just lost.

The following year another child was born. May Chan was ill for many months, and during her illness her husband developed tuberculosis and died.

Since the death of her husband, May Chan has worked constantly at one job. Her eldest child has left her and is now in New York City. The other child, a boy, lives with her and attends school.

May Chan has learned much about Christian manners during her many years in America.



The father came to America forty-five years ago when he was fifteen years old. He learned English in a mission school, then he studied Theology, graduated from some theological seminary and was later ordained minister. He preached the gospel in San Francisco and Los Angeles. He established the first Chinese daily newspaper in San Francisco. For several years he toured the country lecturing on China, sponsored by the Glatauus. He was a thrifter. When he passed away three years ^{ago} ~~ago~~ he left a wonderful family behind-- wife, four daughters and a son.

The mother came to America when she was very young, and she was educated in the Mission home. She was married in San Francisco and lived on a very modest income at that time. However, she was a thrifty housewife and managed well. Their home was comfortable, and their children were well cared for. They were well trained according to the American standard.

After the earthquake of 1906, which destroyed their San Francisco home, the family moved to Oakland, where the mother still lives now with her four daughters. Their home is always open to their American friends. Before the death of their father, they entertained their American friends most lavishly.

The oldest daughter graduated from Oakland High School, went to college and specialized in music. The second daughter graduated from high school, trained in kindergarten teaching, and has been teaching for over ten years under the Oakland Board of Education.

The third daughter graduated from the University of California and got her master's degree there. She is now a general secretary of the Y. W. C. A. The fourth daughter graduated from Mills College and is now studying aesthetic teaching. The son graduated from the University of California College of electrical engineering. He is now the head of the drafting department of the P. & H. Company in San Francisco. He is married and has his own home and ten children. The four daughters are all unmarried.

Through all this depression, they have not been in want even though they have had to cut down in many things.

11

THE
FEDERAL
GOVERNMENT
OF CANADA
DEPARTMENT OF
INDUSTRY
AND COMMERCE
CANADIAN
PATENT
OFFICE
OTTAWA
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Mr. L. says there has been nothing eventful in his life or his family's life to be of interest or helpful to others; he is just a merchant.

He is, however, very enthusiastic about the life of a Chinese merchant in this country.

He started a meat and poultry market for himself fifteen years ago after serving as an apprentice in another market. He had a fixed desire to build patronage for good goods and raise the prestige of the Chinese merchant in that line, which was suffering from unjust and unethical propaganda.

With his limited finance and credit, progress was very slow, and by giving good values and accurate weights and measurements, profits were small, but he found he was establishing confidence. The fact inspired him more; he commenced contacting business and professional people, consulting them and making as many friends and business connections as possible. Persons contacted by L. found themselves the recipient of some solicity or advice out of heart sent as a friendly gesture of good will from L.'s market. Thus he found a reasonable form of advertising.

People told their friends; his trade increased, and he was soon able to move to a more desirable location and put in modern refrigeration and display cases. His business has shown a steady increase, even during the depression, and the faith that he has in his methods and the future of his business is shown by the fact that he has recently opened a branch market which is the show place of the central

district in which it is located.

Mr. L. contributes to civic and welfare work and thinks that he has not been handicapped by being of the Chinese race. He says the Chinese way of living in China, their old traditions and their lack of initiative, are retarding their progress, but they will get started. In the meantime, he prefers to be in business here.



This is a combination of biography and a general discussion of the people who work for my friend. I made several efforts before he would consent to discuss anything with me. However, he decided I had nothing to gain, and he opened up.

He is a man of approximately forty-five years of age, large for a Chinaman, weighing about 150 pounds. We ate lunch together, and I have yet to see a larger eater -all American food. After eating, we talked for about two hours, and he continually ate nuts and picked his teeth during that time.

He is the third son of a very-well-to-do family who live near Peking. When he was eighteen years of age, he was sent to this country to finish his education. He was graduated from Cornell with the class of 1912. He was foremost in a class of 500, majoring in Mechanical Engineering. Upon his return to China, in 1913, he went to work for the General Electric Company. He married, and by 1914, when he left, he had one child, and one on the way. He has not seen his wife since he left. His boy, born after he left, is with him now. He hasn't seen the other child since. He sends money for their support, but has no desire to see them. He is married or is living with a woman here who has born him two children.

After he left China in 1914, he went to Buenos Aires where he got mixed up with the lottery game. Until the war was over he stayed there. He came to the United States via Mexico in 1921. Evidently, he sold out his interests down there when he left

because upon his return here he bought the controlling interest in the Fook Tai and the Fook Jong Companies. He has gradually expanded till today he and his clan or Tong, control all thirteen lotteries in the East Bay area. Each Company is capitalized from \$5000 to \$12000. If a group of persons should be fortunate enough to win the amount of capitalization, a new company is formed governing it from a waiting list that has never been covered as yet. In recent years play has been small and winnings smaller, consequently it has been several years since a company went broke. However, he told me that in 1928, his \$12000 Republic Company went broke, re-organized and went broke again in six weeks. For that six weeks the stockholder received 6000% on their investment. He has in his employ about 150 chinamen. Most of them are in some kind of legitimate business such as laundries, etc. Evidently he puts them in business just to sell his tickets. He intimated that a good amount of the money of his stockholders was on the public payroll.

He has no desire to go back to China and fully expects to end his days here. In commenting on the China-Jap trouble, he is very philosophical. He says "China kill one Jap--Japan kill ten Chinese--pretty soon there will be no Chinese left. He favors the return of the Monarchy but does not expect it.

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Mr. Yee came to America sixteen years ago from Canton, China. He graduated from Canton Christian College and came over to enter Stanford University where he got a position in San Francisco at the Bank of America as clerk, and was later promoted to a cashier and manager of the Chinese department.

He invested heavily in Bank of America stock and made money fast. When stock was at its height, he sold some of his shares and got married. He bought a fine home, a car and entertained in a big way.

Then when the crash of 1929 came, he lost everything excepting his job. He bought stock on margin, consequently he was hard hit and is still in a hole, and with a cut in salary, they barely exist now.

At the time of his arrival in America, he was well-to-do. His aunt, who is a medical doctor in China, supported him through college. His father was a minister of the gospel in Macao, in fairly comfortable circumstances.

In spite of the depress, Mr. Yee does not want to go back to China. He considers himself better off here, as long as he has a position. His wife is an American born Chinese, and they feel at home in America and they intend to make their permanent home here, where they can educate their children.

Subject was born in Canton, China in 1894. His father was a
Chinese merchant.

The father had sufficient wealth to give him an adequate education in the best schools of China.

Subject was in bad health during his youth but became an apprentice in a Shanghai sewing house. He married while he was a clerk and moved to Hong Kong during the world war, where an improvement in health allowed him to take up fencing and to further his education. He became interested in the dance and through this became rather an expert in the native culture. While in Hong Kong he appeared both as an amateur and professional dancer, portraying the dynasty of the Cantonese regime.

Following the war, he toured parts of China, studying the different cultures pertaining to the dance. His health further improved and he became a promoter of what is known in Canton as a "King Show." As the promoter, he also was the main actor on the bill, the feature of which was a sword dance showing the disintegration of Chiang Kiang's forces by the forces of the South.

Meanwhile, he managed to study the craft of cotton weaving as it is done by the poor natives of Southern China. He maintained his own home in Shanghai, a staff of historical dancers, and evolved a method of showing ancient battles and how life through the actions of the dance.

He entered the United States in 1949, as a visitor and has had his leave extended indefinitely.

X. was born in Kanchow, China, in 1867, where his parents were engaged in a small merchandise business. They were of moderate circumstances, and X was the third son of a family of seven children. He was married in China in 1890. At the age of twenty-three years, he migrated to San Francisco in 1892 with his wife. He came to this country to "get rich" but has not reached his financial goal as yet. He raised a family of eight children, the first being born in 1894. All the children were educated in San Francisco schools; they follow American customs to a certain extent, also, they dress in American styles, with the exception of the mother, who still dresses according to Chinese fashion. Customs regarding the Chinese New Year are observed, but they do not follow any religion. The meals served in the home are practically entirely Chinese, with occasionally an American dish introduced.

The eldest son, born in 1894, is married and has three children, two in High School and one in Grammar School. He is a chauffeur and is employed in Richmond where his family resides. His children, if anything, are closer to the American idea, but there seems to be a lack of religious inclination in the family.

The second son, after completing his education, which included a course in business college, went to China, where he married the daughter of an executive in a Chinese oil distributing company. Afterwards, he entered the employ of this company and now holds a minor executive position. He makes annual business trips to the United States

incidentally, studying operation and sales methods, some of which are adopted by his company.

The third child, a daughter is married to an importer and at present resides in Canton.

The balance of the family live at home and are employed in various establishments in San Francisco.

The two elder brother of X. still maintain the family business in Paochow, which is approximately two-hundred miles north of Canton.

X has followed various lines of work while in this country, at one time having the control of employment of all Chinese help for the St Francis and Palace Hotels. He was representative in Chinatown for the Great Western Towing Company, a member of the Chinese Free Masons, and was actively connected with organizations in this country interested in raising funds to finance the formation for the Chinese Republic. At present he is an agent for two mail steamship lines and the Greyhound Stages.

He is planning to retire in two or three years and return to his native land.

He was born in Laichuan, in the province of Kwangsi, about three hundred miles southwest of Canton in 1866, the third son of a family of seven, four boys and three girls. The father was employed by the local government. He arrived in the United States in 1886, remained in San Francisco till 1890, where he was employed as a clerk in a store. In 1890 he went to Los Angeles and opened a laundry in company with two cousins and the son of a family friend from China. He remained in business till 1900, when he sold his interest and returned to San Francisco. He was married in Los Angeles in 1895, to an American born Chinese. The first child, a daughter, was born in 1897, the second child, a son, was born in November, 1898, and the third child, a son, was born in 1900. After his return to San Francisco, he was employed at the Palace Hotel for about one year, then moved to Oakland and went into the laundry business. He quit active business about five years ago, turning his interest over to his youngest son.

The children were educated in Oakland schools and were baptized in the Episcopal faith. The daughter is married to one of the partners in a Chinese meat market in Oakland, and she has two children attending school in Oakland. They have also adopted the Christian religion. The eldest son is also married, and he has two sons attending school. He is in business with his brother-in-law. The youngest son is unmarried. He is not making enough money to support a wife and family. He and his father live with the older brother.

This individual was born in Oakland, California, in 1900, the eldest of a family of three boys. Their father and mother were both born in China, the father in 1873. One child was born in 1874, and died three months after birth. The father came to America in 1875 and in 1898, the mother arrived.

In 1900, the first son was born, the second in January, 1903, and the third in November, 1903. The three boys were educated in Oakland schools, and after they were through, they worked on various jobs until 1907 when the eldest was married to an American born Chinese girl. They were married by an Episcopalian minister, and the two children at their birth were baptized. Shortly before his marriage, he established a small dry goods and notion store. He also does some tailoring etc. and is still operating.

The second son was employed on various jobs and married in 1918. His family consists of two children, one boy and one girl. They were also married by a minister and their children baptized.

The youngest brother is single, lives and works in Sacramento.

Not much data is available as to vocation of father in China, but after his arrival here, he worked for a General Merchandise store for about ten years, during which time he purchased an interest in same, and subsequently, at the death of his partner he became the sole owner of it. The youngest son is expected to come down from Sacramento to help his father after the first of the year.

The family life before the marriage of the two sons was just ordinary. The change in religion of the two sons occurred shortly

before their marriage.

The father and mother are planning on returning to China next year, after the youngest son has had an opportunity to take over his father's business.

He was born in China in 1873, arrived in the United States in 1895, stayed in San Francisco till after the Chinese New Year in 1896, then went to New York. His relatives then had a butcher shop on North Street in New York Chinatown where he worked until 1902, when he returned to San Francisco. He secured a position in a butcher shop in San Francisco and in 1903 he was married. He has three sons all born in San Francisco, the oldest in January, 1905, the second, September, 1906, the third in February, 1908. They were all educated in San Francisco schools.

His father has not worked for six years because of arthritis.

The oldest son is married and has two infant children. He is employed as a foreman in a factory in Chinatown, manufacturing ladies wear.

The two younger brothers are employed in the same factory as cutters.

The entire group is living in a house on North Street, formerly used for immoral purposes in San Francisco.

The family life is of the ordinary working class of Chinese, nothing of an unusual character being evident.

The father hopes some day to return to China, taking his wife who has never been there with him.

The oldest son's two children were baptized in the Chinese Mission on Clay Street, although the father doesn't think much of religion. His wife, who also embraced the Christian religion, takes care of the religious end of things.

I interviewed young lady of seventeen years old.

Her grandfather came to the United States in 1886 and had been married shortly before. He secured employment in San Francisco with an uncle who had a store. On the death of the uncle, he assumed management of the business which was destroyed during the quake of 1906. He reestablished his business after the quake and continued to operate it until five years ago when he disposed of it and returned to China.

Her father was the second son of a family of six children who were all born in San Francisco and educated there. The mother was also born in San Francisco. Her father is at present employed in a dry goods store in Oakland. He has been with this same firm for six years. The family consists of four children, two boys and two girls, all attending school in Oakland.

The family all dress as typical Americans. They do not follow any Christian faith.

The depression has affected the family somewhat, curtailing their living expenses, clothes, etc. The home is furnished rather plainly, but it seems rather better than quite a few others I have visited.

The oldest uncle is in business in Salinas. He is married and has five children. She has only visited him twice, and could not or would not give any information regarding his family.

Her two younger brothers are interested in airplanes. They have constructed several small models. She thinks possibly they will follow that as a vocation.

She is planning on entering college as soon as she graduates from high school, but she has not decided yet what courses she will take.

I arrived in the United States in 1875 at the age of twenty-three. He was married in China at the age of twenty-one. He left his wife and son with relatives there. He was employed in a General Merchandise store in China. On arriving here, he secured employment doing house work for a San Francisco family. In 1890 he sent for his family, established a home on Clay Street where four more children were born, two boys and two girls. The family was educated in San Francisco schools, and while living according to Chinese customs, the children gradually drew away as they grew older. I left China principally because his two older brothers had come here previously and seemed to be fairly prosperous, and he had visions of doing the same.

The elder son of this family is at present in New York, married, and has a family of six children. He is in partnership with two cousins in the importing business, dealing principally in Chinese art goods and wearing apparel. From information secured from the youngest brother, he is raising his family as a typical American family is raised; they also have embraced the Christian religion. The eldest son is attending college in the East, studying to be a doctor.

The second son is in San Francisco, employed in a store in Chinatown. He is not married and does not intend to marry. Living with his younger brother, who is married and has two children of school age, he is very happy. Their residence is in one of the

formerly very popular houses, in the wide-open days of the Barbary Coast. The rooms are furnished very lavishly--all American made furniture, and do not indicate much prosperity, however, the family seems well-fed and well-dressed. The oldest child, a son is at present in High School and intends to enter the University of California Medical School in June 1936. An interesting point regarding him, is that he, in company with eleven others, organized and operated the first Chinese lottery to open up after the earthquake and fire of 1906. His monthly share of the profits of this venture averaged \$550 per month over a period of two years, when he disposed of his interest and returned to China in 1928, remaining there for a year then returning to this country. He died in San Francisco in May 1934, at the age of seventy-three.

MEDICAL RELEASE FORM

I, _____, hereby give
Patient's name

permission to Dr. _____ to release
Patient's doctor

information about my recent medical visit to the Brandeis

Health Project.

Witness

Patient

